

Sikh Gurus & Avtars

ASTROLOGY



ज्योतिष

SIKH GURUS AND AVTARS

..... 1469 To 1998



An astrological analysis of

NAMDHARI SECT.

N.D. Achint



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AND

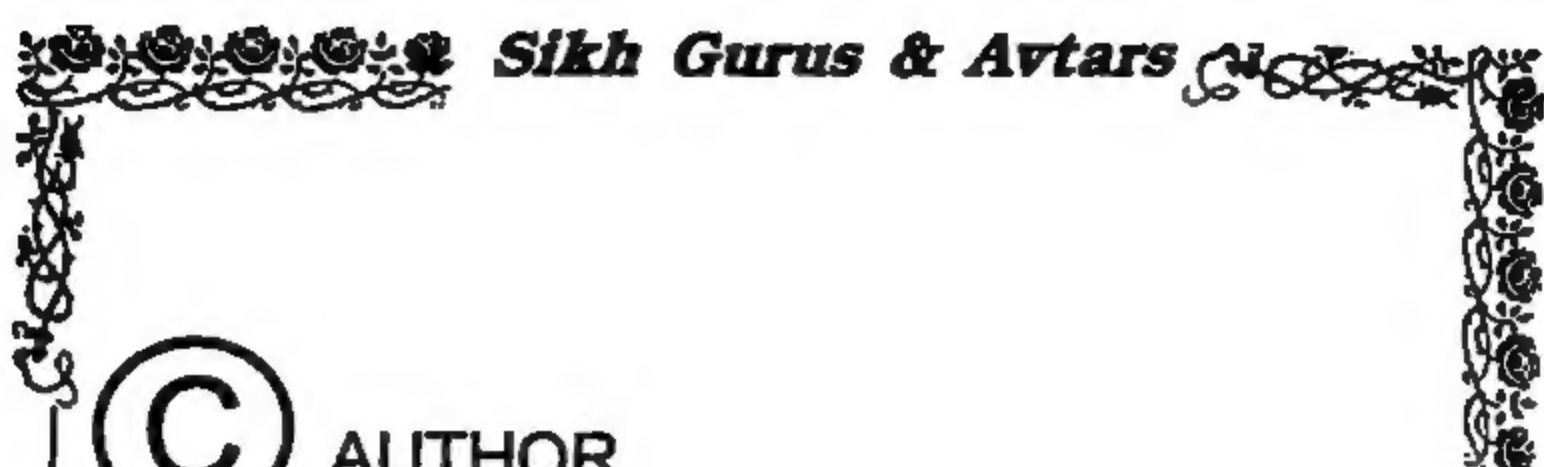
SIKHS GURUS

AND
AVTARS

..... 1469 TO 1998

NAMDHARI SIKH SAMAJ

N.D. ACHINT



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॥ श्रीसद्गुरुभ्यो नमः॥

॥ श्रीसद्गुरुविरुदावली॥

॥ ओऽम् सत् सत् सद् वा हे गुरो विजयताम्॥

श्रीमत्सद्गुरुश्रेष्ठनानकप्रतिभासिताम्।

सद्ग्रन्थप्रथितां वन्दे सद्गुरुणां परम्पराम्॥

अथप्रथमश्रीमत्सद्गुरुवरवेदीकुलावंतंसायमानमानोन्नतसन्तशिरोमणि-
भगवंदशसम्भूतश्रीनानकदेवप्रतिष्ठापितसत्पीठसमधिष्ठितकुशलकुलालङ्-
कारसद्गुरुश्रीमदङ्गददेवप्रभावपरिपोषितसद्गुरुश्रीमदमरदासविकास-
प्रकाशितसोढीवंशभूषणसद्गुरुश्रीरामदासकीर्तितमहनीयमहिमार्जितसद्गुरु-
श्रीमदर्जुनदेवदीपितवन्दनीयपादाम्बुजसद्गुरुश्रीहरगोविन्दसम्भावितप्रकर्षोल्लसित-
सद्गुरुश्रीहररायप्रहर्षितविशिष्टशीलशालिसद्गुरुश्रीहरकृष्णसमाकर्षित-
तेजोदीप्ततरहिन्दुधर्मरक्षणतत्परसद्गुरुश्रीतेगबहादुरसमाश्रितखालसापंथोन्नायक-
सद्गुरुश्रीगोविन्दसिंहसम्भूषितगुप्तापारशक्तिपुञ्जनामाधरिसद्गुरुश्रीबालकसिंह-
हममेधितगोरक्षकस्वातन्त्र्यसङ्गरशूरवरसद्गुरुश्रीरामसिंहसंवर्धितशिष्य-
(सिक्ख)-समुदायसमुत्थानकृत्सद्गुरुश्रीहरीसिंहसंराजितशुचिशुद्धिमर्यादोद्धार-
दक्षसद्गुरुश्रीप्रतापसिंहसम्मानितस्वार्मश्रद्धेयसाम्प्रतिकसद्गुरुश्रीजगजीत-
सिंहसमाराधितपीठासनराजमानपूज्यपादसमग्रसद्गुरुगणेविजयतेतमाम्-
ओऽम् सत् सत् सद् वा हे गुरो विजयताम्-विजयताम्
विजयताम्.॥

DEDICATED TO SHRI SATGURU JAGJIT SINGH JI

Occupying the highest seat of Namdhari SECT.

Narsingh Dass Achint

B.A. LL.B., H.C.S.,
L.M. ICAS

JYOTISH VISHARDA, JYOTISH KOVIDA

Conferred by Indian Council of Astrological Sciences (Regd.), Madras

CHAIRMAN

Indian Council of Astrological Sciences (Regd.), Madras

CHANDIGARH CHAPTER

**BHARTIYA VIDHYA BHAWAN,
SECTOR 27-B, CHANDIGARH**

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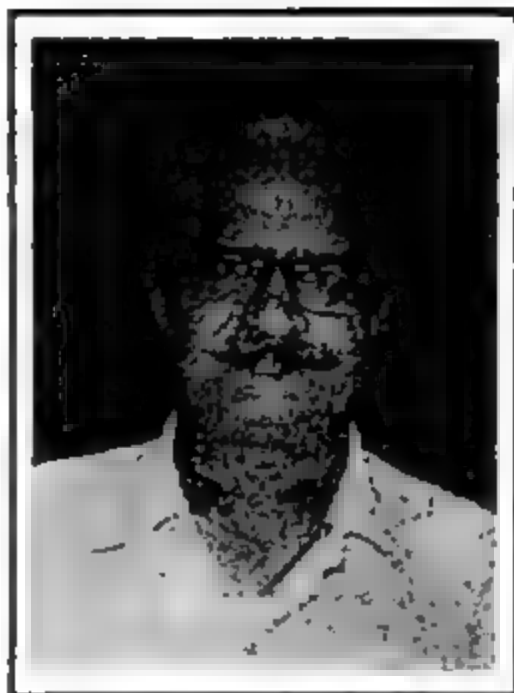
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FORE WORD



Mr. Narsingh Dass Achint graduated in Law & had been a practicing advocate in Punjab & Haryana High Court Chandigarh till 1986 when he joined Judicial Services. He is the founder - Chairman of Chandigarh Chapter of Indian Council of Astrological Sciences (Regd.) Madras whose founder National President is Dr. B.V. RAMAN of Bangalore. Mr. Achint has been conferred highest academic diploma in Astrology (Jyotisha kovid) on account of his writings and lectures in astrology. He is competent to write astrologically on **Sikh Gurus and Avtars.**

Astrology has three branches: HORA, SIDHANTA and SANGHEETA. SANGHEETA deals with the physical, climatic, political and another such problems/ regarding conditions of world. HORA predicts about the events of the individual's own life and also about his friends, surroundings and his family members.

In November 1995 I was travelling with Mr. Achint on our way back journey from Bangalore to Delhi, where we went to attend the Third All India Astrological Conference organised by I.C.A.S. Mr. Achint showed me an article of his on. "The Ninth house and Sikh Gurus". I requested him to send that article to "Astrological Magazine" for publication (which was published at page 710 of A.M. August 1997)

In this book the author has tried to analyse astrologically the atmosphere at the time of births of Gurus and Avtars.

**"YADA-YADA DHARMASYA GLANIR BHAVATI BHARATA,
ABHVUTTHA NAMADHARMASYA TADATMANAM SRJAM YAHAM".**

Sikh Gurus & Avtars

(whenever there is a decline of righteousness and rise of unrighteousness, O Bharata 'ARJUN', then I send forth myself.)

**PARITRANNYA SADHU NAM VINASAYA CHA DUSKRTAM
DHARMA SAMSTHAPANARTHAYA SAMBHAVAMI YUGE-YUGE**

(For the protection of the good, for the destruction of the wicked and for the establishment of righteousness, I come into being from age to age.)

Whenever there is danger to religion, peace of the country and the poor masses, the God takes Avtars. To guide the people to maintain sanctity of religion, the Gurus do take birth. This is a very bold, intelligent and novel idea of Mr. Achint to analyse the horoscopes of Holy Sikh Gurus for the benefit of the society and students of Astrology. He has highlighted the qualities of Holy Gurus and explained this with Astrological principles. He has tried to prove that there were astrological principles and Yogas in the horoscopes for giving success to these great saints. This book will be useful for students of Astrology and also explain the teachings of 'GITA' to general public. This will prove to be a loveable book for Indians, as it has provided astrological eye to understand the great values of Gurus and the present **"SHRISATGURU JAGJIT SINGH JI"**.

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MESSAGE

This prakirti is a spectrum of atoms and mollicules arranged in different shapes, colours and shades, animate as well as inanimate. This arrangement is not an adhoc or haphazzard one. Existence of one being merges into the other in a perfect pattern and design in space and time. Who did it? Who does it? It has fallen to the lot of the humans only to think about this all; other living beings move, act and respond through inpulse only. Yet, it is not to be forgotten that all inanimate objects too are moving energy, which is a variant of life. All such objects are made up of atoms and inside every atom Neutrons and protons rotate around its nucleus in a well defined orbit. Once this movement is interfered with, immense energy gets released and it explodes, which is the basis of atomic energy.

Thus to comprehend this Universe is not in the reach of every entity, not even every human being. It is only the gifted few who can put their vision beyond the visible and comprehensible. It is these few who fall in the category of scientists, philosophers and thinkers, who have given us insight into the system of the Universe. Astrologers are a category apart among these thinkers. It is through the methodology of induction and deduction that they have given us the system of reading the placement of different planets (stars) that determine the nature and fate of areas, nations and individuals under their influence. Beleiving in the results of these deductions is however a matter of faith: As Gurbani guides us

ਤਿਥਿ ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੈ ਰੁਤਿ ਮਾਹੁ ਨਾ ਕੋਈ ।
ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੈ ਸੋਈ ॥

Sikh Gurus & Avtars

Sh. Narsingh Dass Achint is an accomplished expert in Joytish Vidya and through his deductions he has studied the planetary placements of Sikh-Gurus in respect of their various traits such as spritualism, proficiency in music, personality and disposition. He has studied the horoscope of Sri Satguru Jagjit Singh Ji. It is a synthesis which required through knowledge of Jyotish Vidya, discriminating hard work and above all unsullied faith and devotion. Sh. N.D. Achint combined that all. It is a highly refershing reading and specially the chapters and sections that pertain to Siri Satguru Jagjit Singh Ji, These parts of the book are quite revealing in nature and should interest the Namdhari Sikhs and also all others, who have had the good luck of seeing Siri Satguru Jagjit Singh Ji in person and had the chance of receiving his blessings. The effort of Sh. N.D. Achint is worth thorough praise.

Ludhiana

Dated 31st Jan., 1998

S.S. JOHL

Ex-Vice Chancellor

ॐ

PRAYER

वाग्विभूतिप्रदा देवी या श्वेतां बुरुइस्थिता।
गोक्षीरधवलाकारा स्वयं तिष्ठतु वाचि मे॥

"May the Goddess Sarasvati, Who bestows on men the wealth of Speech, Who has her abode in the white lotus and whose complexion is white like Cow's milk make my speech as her abode."

मूर्तित्वे परिकल्पित शशभृतो वर्त्माऽपुनजन्मना-
मात्मेत्यात्मविदां क्रतुश्च यजतां भर्ताऽमरज्योतिषाम।
लोकानां प्रलयोद्भव स्थिति विभुश्चानेकथा यः श्रुतौ
वाचं न स ददात्त्वेनेककिरण स्वैलोक्यदीपो रविः।

"May the effulgent SUN Lightener of all the three worlds, who is one of the forms of Lord SHIVA, and the mean to emancipation, the Atman to the self realised, the Yangnya personified to people engaged in worship through sacrifice, the sustainer of the Planetary bodies, the cause of the birth, the sustenance and destruction of the Solor system, having an all pervasive existence and one who is variously called VEDAS, be pleased to bestow on us the astrological ability to speak the truth."

यस्य स्मरण मात्रेण जन्म संसारबन्धनात्।
विमुच्यते नमस्तमै चिष्णवे प्रभ विष्णवे॥

I repeatedly make my prayer to LORD VISHNU who grant MOKASHA if we simply chant His name.

INTRODUCTION

ASTROLOGY consists of two words ASTER+LOGOS meaning thereby Logical studying stars. It is called VEDANGA, being one of six auxiliary sciences of Vedas. Jyotish(Astrology) specifically states that the Vedic lore was intended to conduce to the system of sacrifices, which in their turn depended upon the suitable time prescribed for their performance, and it was to subserve this end that the science of Determining the Proper time was developed.

Stars actually effect human life (Fauna & Flora) and afford an index of events that happen as a result of forces to which man and stars are equally subject. Our physical conditions are nothing but the result of action and reaction of solar and planetary rays upon each other and upon the objective phenomenon of the earth. Every action, physical, moral or mental produces in its turn a counter action. With the help of astrology we can know the results of such action. Stars and planets are nothing but the manifestation of the matter in the space and obey the law of gravitation. All beings are subject to the influence of the planets and astrology simply tells us how and where they influence us, whether they are good or bad or indifferent and how we can alleviate, neutralize or overcome the bad and evil influences of planetary rays. By knowing the tendencies of future events with the help of astrology, we can avoid many pitfalls, cope with the adverse circumstances and prepare to face the adversities in advance. Therefore, the study of astrology is equally essential for human beings and nations.

Sun is the central planet in the solar system. Around it move the other planets, being powerfully attracted to it. Sun emits special kind of rays called

'PRANAS', a particle of which if fallen on a molecule of matter, make it capable of drawing into its six other molecules to form a single unit. All the characteristics of the sun are patent in every streak of a ray. A molecule after getting qualities of 'PRANA' attracts six other molecules as the Sun does. The solar energy after mingling with other astral energies (Moon, Mercury, Venus, Mars, Jupiter and Saturn) creates life on earth.

Man is also a creation of astral energies. His distinguishing feature is that in him alone the constituent astral energies have nearly attained perfection. All living things are the manifestations of astral energies collected together. Their difference depends upon the different proportion in which the energy combine. The total result is that the physical phenomenon on the earth (particularly human beings) faces numerous changes in moods, activities and normal working. For example, the rays emitted by full moon with conjunction of benefic rays generally produce more energy and cause good change in mind. A number of times the mutual attachment of astral forces is loosened and the man ceases to possess same capacity. His attention towards work diminishes and he feels indifferent and laziness.

Saturn is verily a rebel planet constituted of strong union of various astral energies. His influence begins to split and separate from one another, the well united astral knots resulting in diseases, pain, sorrow, etc.. The rays of Saturn having malefic influence tend to break the harmony and discord. Our body is the visible development of collective astral energies, when it is destroyed, the visible growth alone comes to an end. The energies still remain in an invisible form which is also termed as SOUL. After death, the invisible combination of astral energies, being strongly attracted

Sikh Gurus & Avtars

By similar combination of a living individual, a combination almost possessing identical qualities, falls into the individual's womb (Garbh) and life stands repeated again with the help of study of Astrology we can peep into our past Karmas (BIRTH) 5th house stands for POORVA JANAM.

With the passage of time the great scholars, thinkers and astronomers propounded concept of MUHURTHA, MARRIAGE-COMPATIBILITY, and other allied subjects. Predictive astrology being the integral part of our Vedas has been made a subject of constant changes, For the invaders destroyed our ancient literature and with the advent of Science, we have lost our spiritual moorings----- all this has caused irreparable loss to this Divine Science. From time to time various Rishis, Yogis and great educationists of high order contributed a lot to this subject. By writing this book as deep dedication to Satguru Jagjit Singh Ji I have tried to take Astrology out of the mundane world and superficial thought and to utilize golden maxims to apply on the nativity of Guru Sahib Ji from religious point of view. It shall also serve the purpose of propagating Vedic Astrology in true sense because an attempt has been made to make available all the relevant astrological data concerning religion, morality, service to humanity in an understandable language for the global consciousness emerging today. This book contains the horoscopes of great Sikh Gurus, Avtars and personalities of international repute so that readers may appreciate the true application of the principles of astrology on the nativity of Satguru Jagjit Singh Ji and appreciate the astrological combinations which make a man deeply religious.

I express my sincere gratitude to Darbar Bhaini Sahib, Ludhiana for financially assisting the publication of this book on ***Sikh Gurus and Avtars***. This is my first attempt to touch Sikhism on the scales of Astrology.

Sikh Gurus & Avtars

Which is called eyes of Vedas. As I know this is the first book of its own kind wherein Sikhism-Namdhari Sect has been explained with reference to our ancient divine Science-Astrology. I have found astrological Co-relation between Mughal Kings and Sikh Gurus and this I have proved with astrological justification in this book in the chapter titled as Sikhism & Astrology. I am also thankful to Mrs. Kamla Achint for assisting to complete this task. Miss Shakun Bhargav, Jyotish Parveena, LMICAS has rendered services of proof reading of this book.

I am thankful to internationally renowned great thinker and Astrologer **Dr. B.V.Raman**, whose numerous works on the subject has guided me to complete this. I have also referred to various chapters of *Birhat Parasara Hora Sastara* published by Sagar Publication Delhi. Besides this I have also relied upon various astrological data contained in *Notable Horoscopes* by **Dr. B.V. Raman & Royal Horoscopes by **Prof. Suryanaryan Rao**. I am also thankful to **Sh. M.N. Kedar** for the timely guidance to complete this book. I also sincerely thanks **Prof. Pandit Shivji Uppadhaya**, Head of the Department of Literature, Sampurnanand Sanskrit Vishav Vidalya, Varanasi (Banaras) whose composed *Srisadgururudavali* has been taken by me as first prayer. This book may be read as part of, and in continuation of my previously published book in Punjabi (Gurumukhi) released by **Sh. Charanjit Singh Atwal**, **Speaker, Vidhan Sabha, Punjab** on the auspicious day of Basant Panchami (1-2-1998) at Darbar Bhaini Sahib, Ludhiana.**

1, February, 1998.

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SIKHISM AND ASTROLOGY

Astrology is a vast subject having various branches touching different parts of worldly subjects. **MUNDANE ASTROLOGY** is that branch of the science which deals with the effects of Rashis (signs), constellations (Nakashatras) and planets upon different areas, countries, cities and (every part) of our beloved planet (Earth). This science is the study of natural calamities, famines, floods, cyclones mass sufferings and other devastating and destructives diseases which harm the human race and the particular part of are. It also aims at studying the wars and causes of wars because of special planetary positions at particular time and place.

Political astrology is also part of Mundane Astrology. The rise and fall of kings, ministers, assassinations of great personalities etc. are directly covered by this part of science (Mundane). The coming into being of New Dharmas, building of new temples, Gurudawaras etc. are also studied by this branch of astrology. It can also indicate the relations with neighbouring countries, the cause for coming into being of new religious concepts and so much so the incarnation of Gods can also be linked with the specific area from astrological point of view.

Being a very complicated science it requires sincere study and understanding of effects of stars on the socio-culture of a particular part of nation. The theory of देश काल पात्र (Time, Place & Person) has to be borne in mind to understand and appreciate the sequences of events, good or bad happenings in particular part of country. The Astrological combinations found in this behalf to justify any particular events of mundane affairs is of paramount importance and such combination if found elsewhere

Sikh Gurus & Avtars

would produce similar results. This proves the greatness and utility of the study of astrological sciences.

After carefully studying basic principles governing mundane Astrology. I have arrived at this conclusion that what-ever happens in this world, has a definite cause and what happens today is the result of seed sown yesterday. Again the Law of Karma comes into play but it has to be understood with the help of different parameters because one parameter can not be applied universally and to the exclusion of others which may be more suited to one in view of one's peculiar situations.

SIKH literally means one who learns (Sishya). A true learner is one who fight for the right cause. The right cause presupposes the existence of circumstances to fight against. All the SIKH GURUS had come at such a critical time when religion was in danger and invaders - muslim kings were causing atrocities on HINDUS and the Gurus timely helped spiritually to fight the ADHARMA tooth and nails. With the increase of atrocities on Hindus the religious personalities had to change the line of action and keeping in view of the fact that all remedies by adopting peaceful measures had failed, the taking of sword was claimed to be pious.

6 From 1469 to 1489 AD Punjab had been under the absolute monarch named Beh-lal Khan Lodhi. Sikander Shah Lodhi succeeded him Ibrahim Lodhi (1517 to 1526) and thereafter BABAR came to rule the country including part of Punjab. Babar was succeeded by Humayu who ruled from 1530 to 1540 AD. During all this period. It was tendencies of shaking of faith in religion. Guru Nanak Dev Ji appeared and saintly removed the misunderstandings among the general public and showed them the right path of righteousness. The various UDASIS conducted by Guru

Sahib had countered the ill effects of mughal invasions in spiritual way. What was lost materially was gained spiritually.

7 The muslim Empire took birth in the evening of 15th century and first Guru — (Guru Nanak Dev Ji) arosed like morning rays of hope. Muslim kings were planning to rule the country by adopting torturous measures to gain power and position. To the contrary *First Patshahi* prepared the masses to have faith in God and follow the path of religion because Dharma always comes victorious. Birth of child, birth of any thing, (i.e. happining of any event.) good or bad is indicated by Lagna. In Mundane Astrology 1st house, interalia, stands for king etc. In the horoscope of Akal Purusha (Natural Zodiac). 1st house is ruled by Mars which stand for commander of the army, military actions etc.

8 The seventh from it represents opposite element (Opponent). If Lagna was king and army action the seventh from it (Libra) is ruled by venus, the planet of peace and music, Love and affection etc. In Guru Nanak Dev Ji's horoscope the Libra sign is occupied by its Lord Venus. Libra is positive sign of venus.

9 In samvat 1597 (1540 AD) after facing defeat while going back Humayu had a darshan of *2nd Patshah Ji* (Guru Angad Dev Ji) The prediction of Guru Nanak Dev Ji (Coming in 78 and going back in '97) was found to be correct. Since Babar ruined **Matte Di Sarai** and as a result there of Guru Sahib had to shift to KHADUR. The son of Babar named Humayu had to bow down at Khadur after being defeated from Sher Shah Suri. 2nd house represents house-hold articles, family expansion, wealth etc. Guru Sahib settled in Khadur and

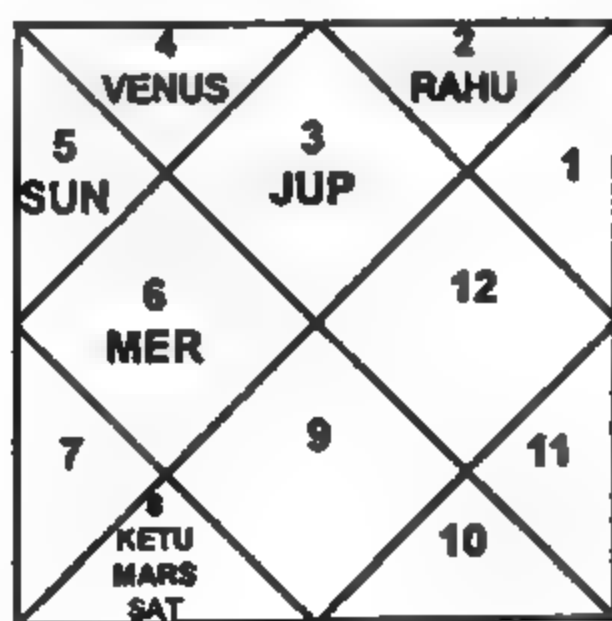
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to the contrary Mughal Kings had to recede back which amounted to re-settlement. The period upto 1556 remained like that of settlement etc. Humayu resettled in Delhi after regaining the power (Materialism) Guru Amar Dass Ji shifted from Basarke to Govindwal. In 1552 AD. Guru Gaddi was also shifted from Khadur to Govindwal. Humayu died in 1556 AD.

10. Akbar was the third Mughal who ruled the country from 1556 to 1605 AD. Akbar had followed the policy of religious tolerance. He also called on 3rd Patshahi Guru Amar Dass Ji. Akbar visited Govindwal in 1567 AD. He offered 500 bighas of land for running LANGAR. Guru Amar Dass Ji preached Sikhism by establishing 22 MANJEES. Super natural powers were favourable in Punjab during the said period, when ruler Akbar was expanding the barriers of his kingdom, Guru Sahib was establishing 22 Manjees. Guru Ki Chak, popularly known as AMRITSAR was founded by Guru Sahib in the year 1574 AD.

11. The state of Punjab is represented by Jupiter. In Aug-Sept, 1574 when foundation stone of Amritsar (Guru Ki Chak) was laid down. The horoscope of Jupiter chart of that occasion is as under:-

31-8-1574, Saturday



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SUN-139-6(Leo), MOON-191-14 (Libra), Mars-230-46 (Scorpio), Mercury-165-1 (Virgo), Jupiter-77-28 (Gemini), Venus-96-8 (Cancer), Saturn-224-28 (Scorpio), Rahu-53-35 (Taurus)

In Aug/Sept, 1574, Jupiter, the ruler of Punjab and Karka of religion was occupying Gemini Sign ruled by Mercury and Ardra constellation ruled by Rahu. Jupiter was UCHACHA-BHILASHI. This was auspicious event to inaugurate a historical and religious city. The seventh sign from Jupiter Sagittarius was directly under the benefic influence of Jupiter, The lord of Jupiter's sign (Say dispositor) Mercury is exalted, no malefic aspect on fourth house from Jupiter & on Mercury. Jupiter is aspected by the Mars, Lord of Sixth (enemies) and eleventh (Gains & Increase). There is Venus in the second house and Rahu in the Twelfth house from Venus. Rahu (Malechha) means foreigners or invaders. 9th Lord Saturn (Religion) in sixth with sixth lord Mars & Ketu is not comfortable. Jupiter, Lord of 10th (Ruler) means Akber who helped. Obviously during that period, There was no threat to establish a place for Dharma.

12 The *fourth Patshahi* too increased the religious places. In 1577 AD Ram Dass sarover was inaugurated Guru Ram Dass Ji left for heavenly abode in 1581 AD when Guru Arjan Dev Ji (5th Patshah Ji) representing the 5th house of Learning and wisdom added a lot to Sikh literature. Akin to karkas of Vth house Guru Sahib completed religious Monument - 'POTHI SAHIB' which included the Banni of all the saints of Punjab.

13 The Mughal king Akbar died in 1605 with which ended the good period for Punjab: On 7th of Jyestha 1663 (May 1605) the 5th Patshah offered Guru Gaddi

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to Guru Hargobind Ji. The 6th house in Astrology stands for defeat, disease, disappointment and enemies. On 12th of Jyestha 1663 (May 1605) showed the malefic effects of 6th house when Guru Arjan Dev Ji was tortured to death in LAHORE.

14 Jahangir had tough time and he had to face 6th Guru Sahib. Jahangir had to feel the result of 6th house during various fights with Sikhs.

15 The 7th house in Astrology stands for wife, partner and other matters relating to progeny. 7th Guru Sahib Shree Hari Rai (1640 AD) married six girls (daughters of Raja Ram). The contemporary king Aurengzed had no hostility with Guru Sahib.

16 8th house in Astrology stands for house of death, failures etc. Our 8th Guru Har Kisan Ji could not survive and left for heavenly abode at the Tender age of 8 years only.

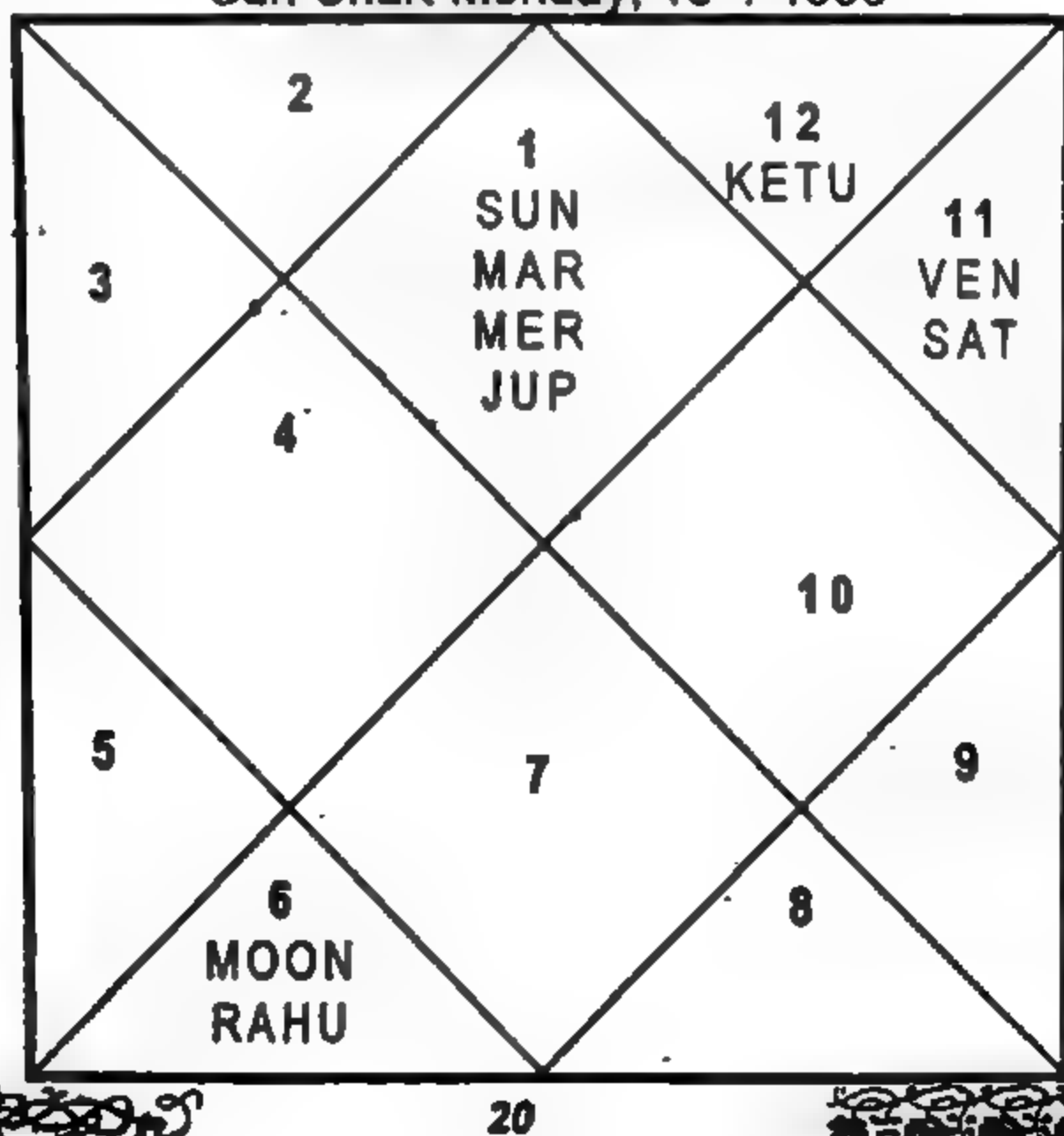
17 9th house in Astrology, stands for DHARMA, religious activities chairities, preceptor, fortune, pilgrimage etc. In 1665 Guru Teg Bahadur Sahib Ji started religious tours and Guru Sahib visited holy places and performed religious activities from 1665 to 1672. During pilgrimage the 10th Guru Gobind Singh Ji born at Patna in 1666 AD Guru Sahib also added 1430 more pages to POTH SAHIB which was known As **Aadi Granth Sahib**. Lastly in 1675 AD Guru Sahib sacrificed his life for DHARMA when cruel king Aurengzed got Guru Sahib beheaded at Delhi.

 18 10th house stands for karma, struggle, source for livelihood, king, royalty etc. Guru Gobind Singh was the 10th Guru of Sikhs who acted actively to activate the Karakas of 10th house in Astrology. Karmic planet 

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Rahu is posited in 10th house of Guru Gobind Singh 10th lord Mercury and 10th karka Sun aspects 10th house revealing that native had devine powers to teach the treacherous person. From the moon, the 10th house is aspected by Saturn (Lord of 4th & 5th) a yoga karka, Mars (Lord of 2nd & 7th) and Venus (Lord of Lagna & 8th). The lord of 6th from Lagna is with Mars & the Lord of 6th from Moon is also afflicted by Saturn. There is the reason that he had the courage to face the enemies. His goodness not only activated the Sikhism but gifted a unique gift to Sikhs "KHALSA PANTH" Aurengzeb had tough time to face Guru Sahib who combined in himself three defferent qualities of (1) a great soldier (2) a great writer (3) a great saint. 3rd lord Mars being exalted in 5th house with 5th & 9th Lords (Saturn & Venus) indicates the writing powers of Guru Gobind Singh. Guru Sahib wrote RAM AVTAR RAMAYAN in june 1698AD.

Horoscope of Khalsa Panth
Sun Chart-Monday, 13-4-1699



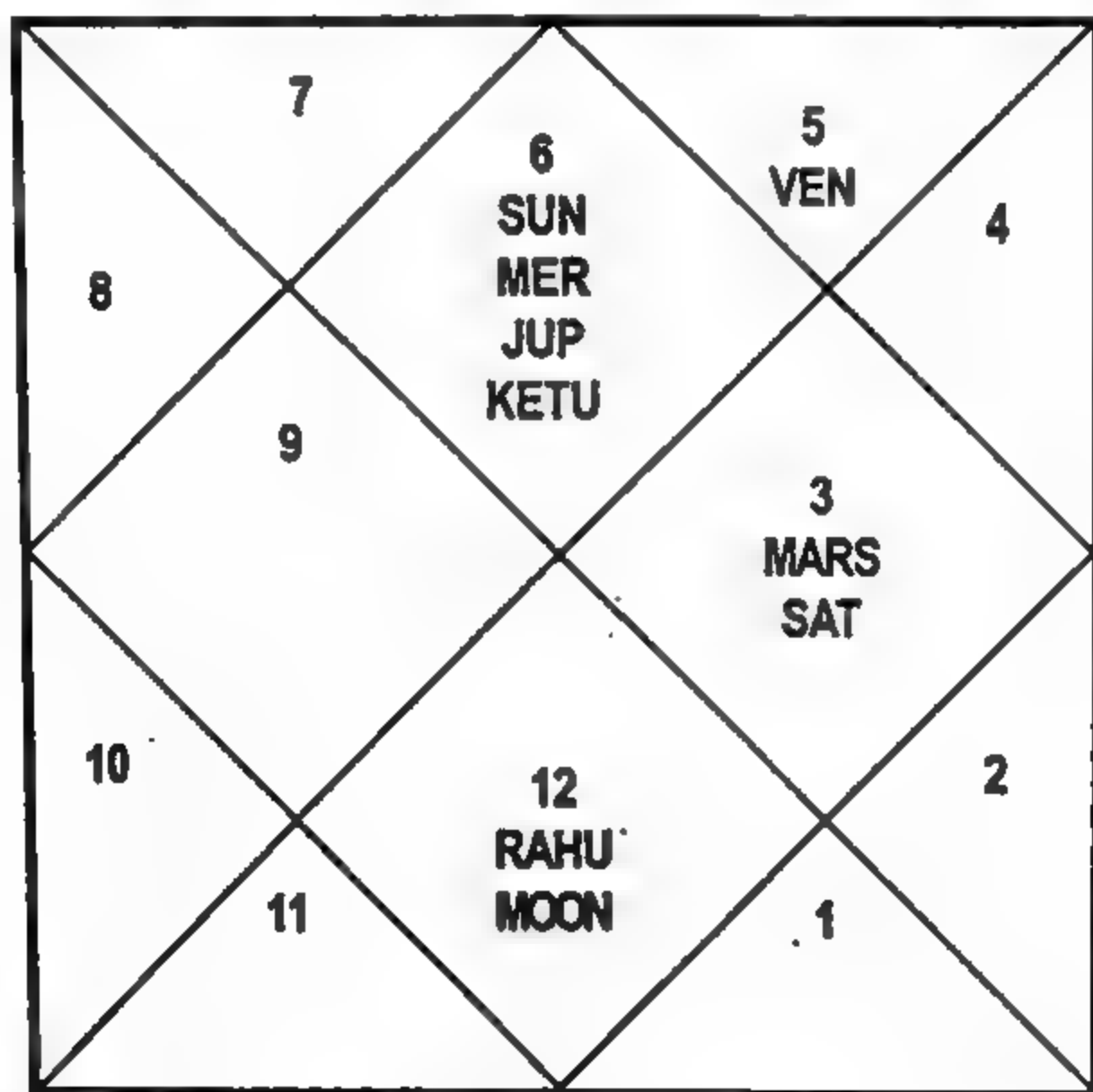
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Lagna lord in Lagna in its own sign, Sun exalted in Lagna conjuncting Mercury, Jupiter and Mars - all indicative of perfection of Panth. Guru Sahib provided unique gift to Sikhs for all the times to come. Sikhism astrologically stood strengthened and *Guru Pratha continues.....* The Sun exalted, Mars & Saturn own sign, Venus Uchcha Bhilasi (Nearer exaltation) Jupiter (9th Lord) , Sun (5th Lord) & Mars(Lagna Lord) are all giving strength to the chart. CHAR Lagna (Moveable sign) shows quick results. 10th lord Saturn in mooltrikona have (11th , the house of gains) shows success. 11th house in house of fame.

ASTRO - SKETCH OF

NAMDHARI SAMAJ

Astrology is based on the pure science of Astronomy and Mathematics, so it is a science. It is also an art because it requires sufficient practices to give prediction. In Homeopathy there are numbers of medicines for one disease and it is for the efficient doctor to select which medicine shall cure the patient. Similary an astrologer has a tough task to delienate the birth chart by selecting the relevant yogas which are going to fructify in view of dasa system, Gochar



Declaration Chart as per Guru Gobind Singh Ji 's Prediction

Sikh Gurus & Avtars

and Parasari/Jaimini System of prediction.

On 7.10.1708 Guru Gobind Singh Ji declared that to guide the saints and disciples and to preach them the secrets of Guru Granth Sahib there shall be a Guru in Sarwala. Resultantly on 24-2-1785 (Purnima/Full Moon) Guru Balak Singh Ji came to light. The declaration of Guru Gobind Singh was turned out to be true and Namdhari Sect which came into being on 7.10.1708 was made to continue.

In the SUN CHART OF DECLARATION OF GURU GOBIND SINGH JI about the continuation of GURU PRTHA (7-10-1708) The lagna lord Mercury is exalted in Lagna. Jupiter and Moon are exalted in Navamsa chart and Venus is vargottam.

According to astrological principles when zodiac number exceeds 12 then 12 are to be deducted from the main figure. The circle has 360 degrees. After 360 degree the counting again starts from 0 degree (or says 360 degree - 001 °) Guru Balak Singh represented 11th house of the zodiac being representing *11th Patshahi*.

In Navamsa chart ascendant taurus sun is vargottam, Venus is vargottam, Mars is vargottam. Since Mercury is the lord of house of Gains, Guru Sahib himself was the gift of Guru Gobind Singh Ji who had already declared about the birth of Shri Satguru Balak Singh Ji. In the horoscope of Namdhari Sect Mercury is exalted and Saturn occupies the sign of Mercury (Gemini). In the horoscope of Guru Sahib Ji, Mercury is in the sign of Saturn (Capricorn). Guru Sahib had the tremendous gain of darshan of *10th Patshahi*. In fact Guru Gaddi offered to 8th Satguru

Balak Singh which was a gain from Guru Gobind Singh and was destined to be handed over to Guru Gobind Singh who again met satguru Balak Singh after being born as Ram Singh (As per pre declaration) Sh. Satguru Ram Singh got back Guru Gaddi in 1841 AD.

12th house in Astrology stands for Foveign Travels, staying away from own house, Mokasha, worldly expenses and hospitalisation. Shri Satguru Ram Singh Ji could not stay more at home. According to unjustified order of commissioner Ambala Shri Satguru Ram Singh were taken in custody on 18-1-1872 and Guru Sahib were taken to Allahabad from where Guru Sahib were taken to Rangoon and then to Margoi island. In this way 12th house and 12 th Guru were astrologically combined together for not to separate again. I pray the Almighty to kindly delimit the scope of 12th house and Shri Satguru Ram Singh Ji may please be set free from the clutches of 12th house. His holiness, it is believed, shall come from Agyatvaas.....

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SPIRITUALISM AND SIKH GURUS

Spiritualism reveals the knowledge of inner-self, it is also called ATMA-VIDYA. Atman means self and it is the integral part of Cosmic Whole (BRAHMA). All Atmas (Self) have their origin in Brahma and ultimately all Atman merge in Brahma. Perfection of soul to elevate it to position of Brahma is the sole work of Nature. Nature wants perfection of self. If we cause harm to others, our souls punish us and we have to pass through the harm of the like nature so that Atma may remain purified. Purification of self is an end to perfection merging into Cosmic whole. The cycle of life and death comes to an end if the perfection is achieved that is called Mokasha. (This is the belief of the author)

Astrologically speaking ADHYATMA YOGA is formed when Atma Vidya is combined with Brahma Vidya. Sun is Atmakarka, Jupiter is Dharma Karka and Saturn is Darshan karka - PHILOSOPHY (Vairagya karka). The signs Scorpio, Sagittarius, Acquarius and cancer are helpful in achieving perfection. If these signs occupy auspicious houses and are interlinked with Jupiter, Saturn, Sun, Moon, and Ketu, Brahma Vidya is possible and generally the perfection is attained during the Major periods of the said planets or of the lords of Vth or IXth houses.

In the horoscope of **Shri Satguru Jagjit Singh Ji** Atma (SUN) in Scorpio, Jupiter (Dharma) aspecting Sagittarius, Jupiter also supporting (aspecting) Acquarius.

In the horoscope of **Guru Gobind Singh Ji** Jupiter (Dharma) aspecting Cancer and Scorpio. Sun (Atma) is in Sagittarius with Ketu. The planet of Philosophy is aspecting Moon (Manakarka) - Justifying

merging into Cosmic whole.

In the horoscope of **Guru Nanak Dev Ji** Saturn, the planet of Philosophy and Moon, Manakarka are being aspected by Atma (SUN) from Scorpio. Jupiter is also aspecting Saturn and Moon. Ketu has aspect on Acquarius - astrologically justifying sublimation with Supreme Soul- Perfection of the soul.

In the horoscope of **JESUS CHRIST** the planet of Philosophy (Saturn), the Karka of Dharma (Jupiter) and Manakarka Moon are conjuncting in the sign of Jupiter. SUN (Atma) occupying Sagittarius and aspected by planet of Philosophy Ketu aspecting Scorpio. The incarnation of Brahma ultimately merged into Cosmic whole.

In the horoscope of **RAVANA**, the king of Lanka-Philosophical planet and planet of mind aspecting Atma (exalted SUN). Jupiter in Cancer - Deep spiritualism led to **MAKASHA PARAPATI**.

In the horoscope of **Shri Satguru Partap Singh Ji**, Jupiter (Dharma) aspecting Cancer. The planet of Philosophy (Saturn) aspecting Moon. Ketu (Mokashakarka) aspecting Mokasthan and Vairagyakarka - Saturn. Brahma Vidya attained. Atma (SUN) is in the Acquarius.

In the horoscope of **Shri Satguru Ram Singh Ji** Atma (SUN) and Vairagyakarka (Saturn) are advancing towards Acquarius and aspecting Moon. Jupiter (Dharma) is on the way to Scorpio (being in Libra). The period of exile (Agyatwas) is yet to be over. Our soul to achieve perfection has to visit this incomplete world time and again, bound by Karmas, we have to repeatedly take birth to attain Brahma Vidya. I pray the Supreme Power to make good the losses of Namdhari Sect and unshakable belief of **NAMDHARIS'** may fructify.

MUSIC AND SIKH GURUS

The Almighty may be achieved through various ways. Music also amounts to worshiping God. Those who are adept in SWAR and LEA need not to go in meditation. Swar Saddhna is also known as Siddhi. The history of religious personalities shows us that God was also achieved by them by way of singing/music - **Guru Nanak Dev Ji** achieved God by Singing Bhajans. **Kabir Dass Ji** used to sing his own poetical compositions to please the God. Lord Krishna was a musician of par excellence some Modern well known Singers including **SINGH BANDHU**, **Lata Mangeshkar** have same astrological combinations in their horoscopes which have been found to be in the nativity of Great religious personalities.

The Karka for Music is Venus. Mercury being the Karka of intellect and vocal music and Jupiter, the real Guru is alongwith Moon, the Manakarka are considered to locate the astrological justification for claiming music, I have studied a number of articles in Astrological Magazine published by **Dr. B.V. RAMAN** on MUSIC and have also tested these with our ancient Scriptures. The conclusion arrived at shows that Venus, Mercury, Jupiter and Moon must be strong and must be related with 1st, 2nd, 3rd & 10th house. I have included 3rd house considering this house to be the

house of Throat.

In the horoscope of **SINGH BANDHUS** (Sh. Tejpal Singh) Moon is in 1st house. Mercury and Venus occupy 3rd house of Throat. Jupiter occupies 10th house which justifies the said astrological combination. (Ascdt. Sagittarius)

In the horoscope of **SINGH BANDHUS** (Sh. Surinder Singh Ji) Moon is in the 1st house, Jupiter is in the 2nd house, Venus in the navamsa of Moon. Ascdt. Scorpio.

In the horoscope of **Lata Mangeshkar** Jupiter is in the 1st House, Moon is in the 2nd house. Venus occupies the navamsa of Moon and Mercury that of Venus. Ascdt. Taurus.

Now applying the said maxims on the birth chart of **Shri Satguru Jagjit Singh Ji** who is well known musician, Moon is in the 1st house (Moon Chart), Venus is in the 3rd house of Throat, Mercury is in the 2nd house (Birth Chart) Jupiter is in the 3rd house (D/9), Moon again occupying the navamsa of Venus. Guru Sahib plays on various musical instruments. I, myself had darshan of Guru Sahib ji singing classical Bhajans (Vanni) during my visit to Darbar Bhaini Sahib, Ludhiana on 3/4 Oct., 1997.

A Sangit Darbar was organised on 3.10.97 and various classical dances were demonstrated by deciples of Guru Sahib. It appears that Guru Sahib, is the embodiment of 'MUSIC'.

Lord Krishna used to play on Veena so magically that even cows were attracted to the sweetness of Veena, Lord Krishna had exalted Moon in 1st house. Exalted Mercury with Jupiter.

Guru Nanak Dev Ji sublimated with Supreme Power through Music - Singing Bhajans (Vanni). His holiness had Jupiter in the 2nd house, Venus in the

3rd house of throat and exalted Moon in the 10th house.

EDGAR CAYCE SAYS

"Remember, Music alone may span the space between finite and infinite."

PLATO

"Music is an art imbued with power to penetrate into the very depth of the Soul imbueing men with the Love of virtue., Music is so exalted an art as Music was no invention of man, but a gift of the God and was first taught to man by divine instructors."

I am of the considered opinion that Music is one of the best ways leading to God. Music admits no caste, colour or creed, nay, intelligence too. Even an uneducated man's heart beat with God's when sweet musical tones are sung. What to talk of man, even today the Madurai Meenakshi Amman Temple granite pillars Vibrate to Musical tones when fingered and tapped one by one. These days musical therapy is proved to be effective in pain, anxiety and depression cases.

Indian Council of Astrological Sciences (Regd.), Madras has its one of chapter at Chandigarh to impart education in astrology at Bharitya Vidya Bhawan, Sec 27-B, Chandigarh.

PANCH BHUTAS

पञ्चमहाभूत

(COMPOUND OF FIVE ELEMENTS)

Our physical body consists of five elements namely FIRE, EARTH, THE (SKY), WATER, and AIR. The planets Mars, Mercury, Jupiter, Venus, Saturn rule fire, earth etheral water and air respectively. According to Rishi Parasara the nature of Dasa may be predicted on the basis of lord of Dasa in view of the elements ruled by it.

कर्यूरोत्पलगन्धाढ्यो भोगी स्थिरसुखी बली।
क्षमावान सिंहनादश्च महीप्रकृतिको नरः॥
शब्दार्थवित् सुनीतिज्ञो प्रगल्भे ज्ञानसंयुक्तः।
विवृतास्योऽतिदीर्घश्च व्योगप्रकृति संभवः॥

The temprament of a person with predominant Etheral Tatwa - shall make him, during the dasa of (Mercury), Ethernal tatwa planet, Happy, Comfortable, forgiveful, having roaring voice akin to lion, good knowledge, emits brilliance, with an open face, tall structure.

The dasa of Etheral Tatwa Planet Mercury run during period commencing from 13-05-1926 ending 13-04-1943. During this period under chart no. 1, the native attained various type of knowledge - worldly, materialistic and influenced others.

From 13-05-1950 to 13-05-1970 the native remained under the influence of venus(Airy Tatwa).

वायुतत्त्वाधिको दाता, क्रोधी गौरोऽटनप्रियः।
भूप्रतिश्च दुराघर्षः कृशांगो जायते जनः॥

Airy Tatwa-Planet's ruling period 1950 to 1970 brought good name and fame, charitable, fair complexion, long travelling, royal, influency society.

सूर्ये वहिस्वभावश्च जलप्रकृतिको विद्यौ।
स्वदशायां ग्रहाश्रयां व्यंजयन्ति स्वभूतजात्॥

Under the influence of sun (1970 to 1976), the native showed the brilliance of Tatwa pertaining to SUN -period of Mass appeal, public influence, Honour by Govt/King, Helping Govt. etc.

From 1980 to 1993 the influence of Mars and from 1993 onwards, under the influence of Rahu-bringing physical discomforts and spritual attainments, problems from Co-borns /relative etc.

सबले मंगले वहिस्वभावो जायते नरः

Since Mars is exalted in 6th house, during the running period of Mars the native must had impressed the intellingentia. It tends to make him victorious over wordly and bodily enemies.

SATTWIK GUNAS

'LAW OF NATURE'

The result of nativity on the basis of Gunas (Satwa, Rajo, Tama) have been narrated by Sage Parasara in Chapter No 79 of BRIHAT PARASARA HORA SASTRA. It says:

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च।
अलोभः सत्यवादित्वं जने सत्त्वाधिके गुणाः॥

A personality having Uttam Gunas(Satwik) bears the quality of forgiveness, having control over his senses, will undergo penance, will possess purity, calmness and humbleness.

In the horoscope under Chart No 1 belonging to Satguru Jagjit Singh Ji, Sattwik planet SUN and MOON are under the influence of Jupiter. The Indian Yoga Philosophy essentially teaches us to be the master of self as well as the elements of the process of elevation of soul to its final goal of sublimation with God. Atmakarka planet Sun must be in sympathetic wave with Vairagyakarka Saturn and Manakarka Moon.

The careful perusal of Chart No.1 reveals that there is a strong combination of Satwik planet with the planet of renunciation which tend to take Guru Sahib in deep meditation—an ultimate process of elevation of Soul to its final goal of sublimation with supreme POWER(GOD).

1. Nature has been conceptualised to be composed of three inseparable cardinal states of existence(qualities) namely, Sat ,Raja and tama. This

trinity of cardinal states of nature is always in equilibrium and its composition determines the thoughts and actions.

2. Even Vedic/Hindu Gods/ represent the same trinity. Lord Brahma(the creator) Vishnu(the protector) and Mahesh(the destroyer) symbolise the three Gunas are contemporary and also inseparable roots of the powers of the nature which mutually interact and reach the equilibrium. As a matter of fact, the Sato Guna is the balancing power and owing to this very quality, this guna is known for its adjustment, joy and light. Rajo Guna is the power of motion and denotes struggle, efforts, endeavour, enthusiasm and action. Tamo Guna is the power or inertia (lethargy) and stands for lack of consciousness and in its qualitative form it symbolises ignorance, incapability and lack of action. The Gunas form the foundation of the study of metaphysics and are generally used for self analysis as they are also active in the physical nature. Besides, this type of power is conferred upon every object existing in the nature. The mode of action and mobile form of physical nature, is the out come of the interaction of the qualitative powers.

3. The equilibrium of the variety of the conscious and the unconscious in the world is protected by the active natural powers of these qualities though, it all depends upon the persisting flow of the supportive, obstructive or destructive contacts which may be secured by them through the kinds of powers encircling them. The man's own mental, spiritual or physical(bodily) nature is nothing but the synthesis of these creative powers and the fusion of these trinal balancing qualities. The man is surrounded by the environment, and its assimilation and interaction decides the nature of behaviour and reaction, to be adopted from these three

types of qualities.

4. Constantly being faced with the conditions(good or bad) without any efforts of self-defence or capacity to absorb or turning it favourable, if one bears it by remaining inert and powerless, such will be symptom of Tamo Guna. In fact a lethargic person behaves in this manner only. Accordingly, the Tamo Guna manifests itself ignorance, disconcernment, in-capacity, imprudence, laziness, languour, lack of intelligence, mechanical behaviour, mental inertia, dulness, obscurity and dormant soul. The impact of this quality(Guna) breaks the very system of the nature and disbalances it. If a man alters the system, any other form of balancing power of new force of creative developments would not be able to replace it.

5. On the other hand, there is Rajo Guna, and with its support a man would be able to counter act these evil contacts, conditions or impacts which tend to take him towards the destructive course of Tamo Guna quite effectively. The planets representing Rajo Guna manifest the permission; encouragement and inspiration to endeavour, resist and master over the circumstances or situations and have it absorbed in oneself and establish a determined will to fight and win it over. The characteristics of Rajo Guna indeed, are eagerness action and desire. The struggles, changes and the creations, victory and defeat, joy and grief, hopes and disappointments emanate from Rajo Guna. However Rajo Guna obstructs the way of spirituality and happy life (happy life as perceived by the Indian sages). Its knowledge is incomplete as well as untrue. The excess of Rajo Guna causes imprudent, forgetfulness, imbroglio, confusion perpetual action, maladjustment, agony on-account of attachments frustrated desires, unhappiness over losses and

failures.

6. Rajo Guna manifests strength of mobility, vibrant action, desire to work, power of creativity and efforts leading to success. However, Rajoguni (the one who is imbued with Rajo Gunas) is certainly touched with demonic tendencies. Although the presence of Rajo Guna is absolutely essential, yet this type of quality does make the man suffer from confusion, intoxication, pride, over ambition, cruelty, brute anger, extremism, self-ishness, prejudice, deception, envy, jealousy and ungreatefulness, savagary, greed and plundering etc. These qualities of the man are responsible in deforming the nature of the Earth. If one man is born with the exceedingly excessive qualities of Rajo Guna, the Earth has to endure the threat of a world war. The Indian masses have not forgotten the exceptionally exuberant quality of Rajo Guna having been possessed by one man of ancient period known as "Duryodhana" who was responsible in taking Kauravas and Pandavas into the great war of Mahabhart. The names of the great warriors of the old and present times viz., Ashoka, Taimur, Changez Khan, Napoleon and Hitler could as well be clubbed with the name of Duryodhana.

7. Besides these two qualities(Gunas) of the native, there is yet another Guna saturated with the Divine light which is known as Satwa Guna or Satoguna. Satwa Guna represents that trait of nature which is imbued with light and is drawn towards the truth, knowledge, blissfulness, ecstasy, beauty, happiness, right mindedness, perfection, composure and steadiness. The characteristics of the Satwa guna are the pleasure of the bright affluence of knowledge, burning enthusiasm of compassion, spontaneous zeal, perfect minuteness and equalitarian existence are the other

attributable factors of the Satwa Guna.

8. Satwa Guna having endowed with the characteristics of purity is the foundation of keen knowledge and light. The very strength of purity of Satwa Guna does not permit any disease, deformity or distress to have it set into the nature. When body receives the light of awakening, self learning and plentiful glitters of knowledge, it appears as if, the doors and the windows of a closed room have opened up towards the sun and the sunlight gushes into the room brightening it all over. When righteous qualities are awakened, intellect gets brightened, all the senses are sharp and entire mind is enlightened and contented, life on getting calm and steady becomes glowing, satisfying and pleasurable, it would then be understood that Satwa Guna has since arisen and grown excessively.

9. It is not correct to say that a native possesses only one of these Gunas (qualities) exclusively and is completely devoid of the other two qualities. In fact these Gunas have interchangeable relationship and inter-flow of mutual influences which keep on joining and separating. There is always a struggle going on at the back of the mind of the native (conscious and unconscious mind) to win over other Gunas dormant in the native i.e. one of these qualities will be more evident than the another in the native. In other words, all the natives do possess all these qualities but it varies widely in content.

10. All the natives do possess Satwika tendencies in a greater or lesser measures. Consequently, it is seen that all of them have some light (enlightenment) different and distinct mode of tenderness and happiness or undeveloped attitudes. They also have some amount of hold over the quality of subtle adjustment

with the circumstances, sympathetic nature, basic intellect, wisdom of judgement, right kind of thinking, fair amount of determination, weak emotions, ture excitements and sense of adherence to the rules and regulations.

11. Similarly, all the natives also possess the Rajo Gunas (qualities) and as a result of which a greater amount of zeal, desire, excitements, tendencies to struggle, dejection, falsehood, confusion and unbalanced joy and grief are evident from them. However, all the natives with these quality (Rajo Guna) do show eagerness to act or react, and undertake tough and adventurous pursuits at the face of lots of oppositions and pressures from all the corners.

12. In the same way, every native has Tamsika tendencies as well, because, all the natives do have some elements of ignorance, moments of unconsciousness, poor tolerance, natural weaknesses and also have the feel of tiredness, laziness and mental lethargy. Besides, the ignorance, incapacity and grief, fear, subjugation by the circumstances, exertation of pressure by the other persons, events, powers etc., are generally faced by all the natives in some form or the other.

13. All the natives in some directions of natural powers or in some corner of their mind or nature, are found to be Satwika. Similarly, they are Rajsika in some other direction or part of their mind and nature and they are, simultaneously, Tamiska in yet some other directions or portion of their mind and nature.

14. A native is said to possess either Satwika, Rajsika or Tamsika nature depending upon the impregnation of the strongest Gunas (quality) amongst the three in respect of general nature, particular mind

and mode of action of the native. However, a person holding exclusively one type of quality is a impossibility. No one possesses an absolute knowledge. Similarly, a learned person always remains partially learned. Infact, many bad, wicked or brute qualities remain dormant in him due to predominance of good and virtuous qualities.

15. With the same analogy, a bad person is not a thoroughly bad person. Even the most stupid person does have some latent and underdeveloped capabilities. A timid person also has a facet of courage which can precisely be judged after proper analysis of the planetary and Dasas(Mahadasa, Antardasas etc.) position in the nativity. Besides for a particular point of time, an astrologer can safely ascertain which of the quality (Guna) and of what measure is available and how long it will last, in the native, merely by observing and analysing his behaviour at that point of time. However, only those astrologers can acquire this analytical capability who is leading the life in a Satwika manner. When an astrologer himself is indulging in the activities contrary to spritual discipline and virtous living, his nature and innerself could never gain this ability. The percentage of Sattvik gunas in religious Gurus is generally found to be more than 70% which may be calculated. The bad characters do not possess it more than 30%.

Note:- The birth chart of Shri Satguru Jagjit Singh Ji is taken as Chart No.1 for ready reference. The Chart No. 1 is given in the next chapter. The author has discussed more than fortyfive horoscopes of religious Gurus and Avtars which shall be taken up for discussion after Chart No.1.

The Sikh Gurus are being taken in chronological order after the conclusion of Chart No.1 relating to Shri Satguru Jagjit Singh Ji.

FOUR GOLDEN PRINCIPLES IN ASTROLOGY JUSTIFYING YOGAS FOR RELIGIOUSNESS

After carefully examining numerous horoscopes of religious gurus and avtars, I have found the following combinations astrologically which are common in SIKH GURUS and AVTARS.

1. Saturn, the Vairgyakarka planet influences Moon, the Manakarka planet.
2. Saturn influences Atmakarka SUN,
3. Mokashkarka KETU or Mokashadhipati should have link with IXth house or IXth lord.
4. Jupiter should be well placed and should have connection with IXth house, IXth lord, Mokshakarka or Mokshadhipati.

These combinations tend to make one deeply religious. If the combinations are more the man become religious guru/avtar. These aforementioned planets and houses bestow the devine powers.

JUDGING RELIGIOUS NATURE

In order to judge the deeply religious nature of nativity under Chart No 1 I have carefully examined the horoscope of great religious gurus, AVTARS and religious kings and have found that the significane role of Saturn,(its aspect on Sun and Moon and role of IXth house, its lord, Ketu, Mokashadhipati, makes one deeply religious. I am giving the horoscopes of Gurus and saintly personalities to justify my this concept. I have taken the horoscopes and observations from various eminent works including **Dr. RAMAN'S NOTABLE HOROSCOPES** and **ROYAL HOROSCOPES BY PROF. SURYANARYAN RAO**. The concept conceived is purely individualistic in character and does not claim universal acceptance. It is hoped that reader shall critically examine it.

**PICTURE OF HEAVEN AT THE TIME OF BIRTH
OF SATGURU JAGJIT SINGH JI
CHART NO. 1**

Date of Birth 22.11.1920 Long. 75°E54' Ludhiana
4.00 AM Monday J.D. 2422651. Ayan 22°-45'-18"

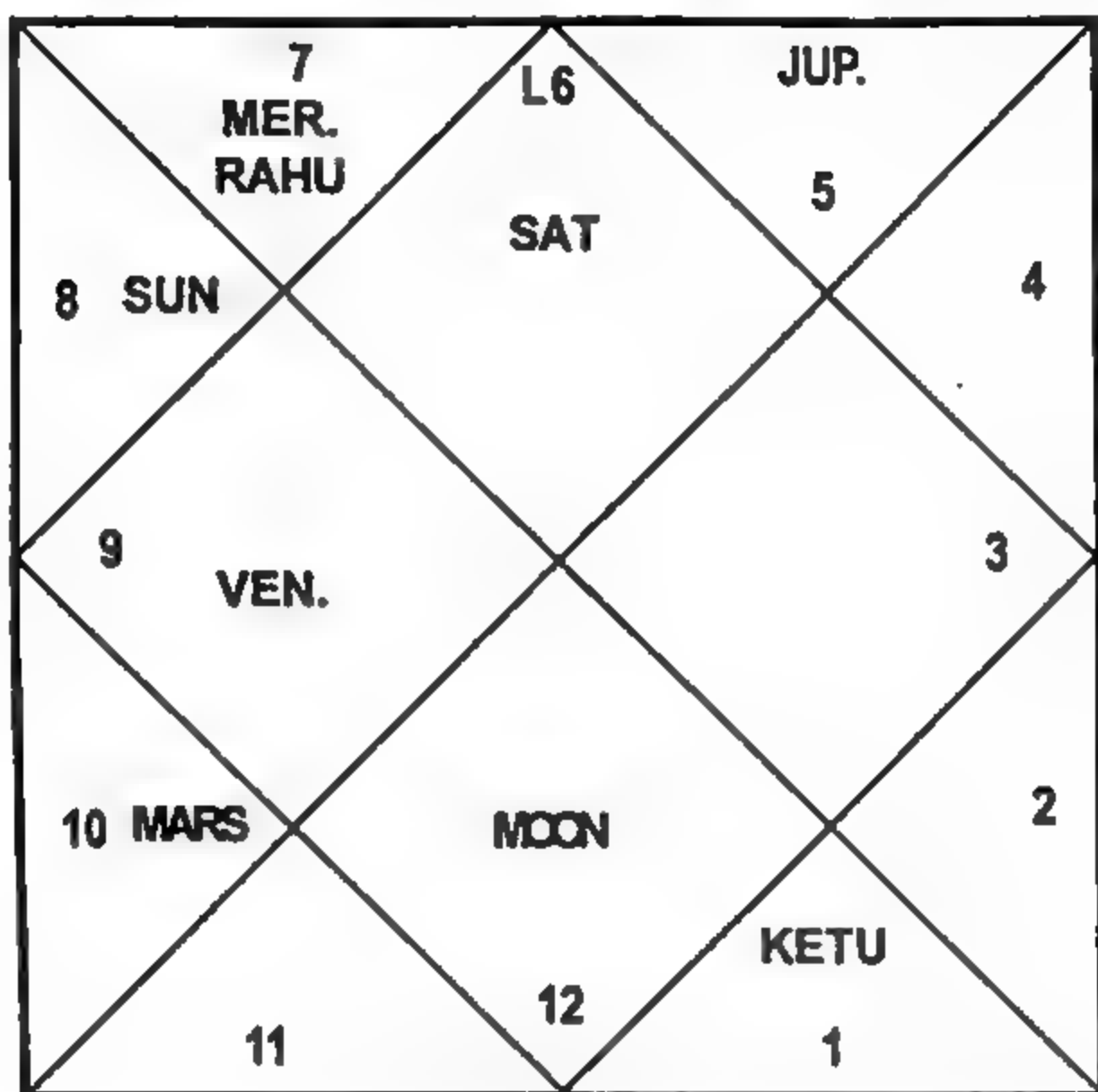


CHART NO.1 SUN RISE 6HR. 58MT.

Ascdt.-Virgo, Sun-Scorpio, Moon-Pisces
MARS-Capricorn, Mercury-Libra,
Jupiter-Leo, Venus-Sagittarius,
Saturn-Virgo, Rahu-Libra, Ketu-Aries.

JANAMA RASI- PISCES

Lord - Jupiter
Sun Sign- Scorpio.

Sikh Gurus & Avtars

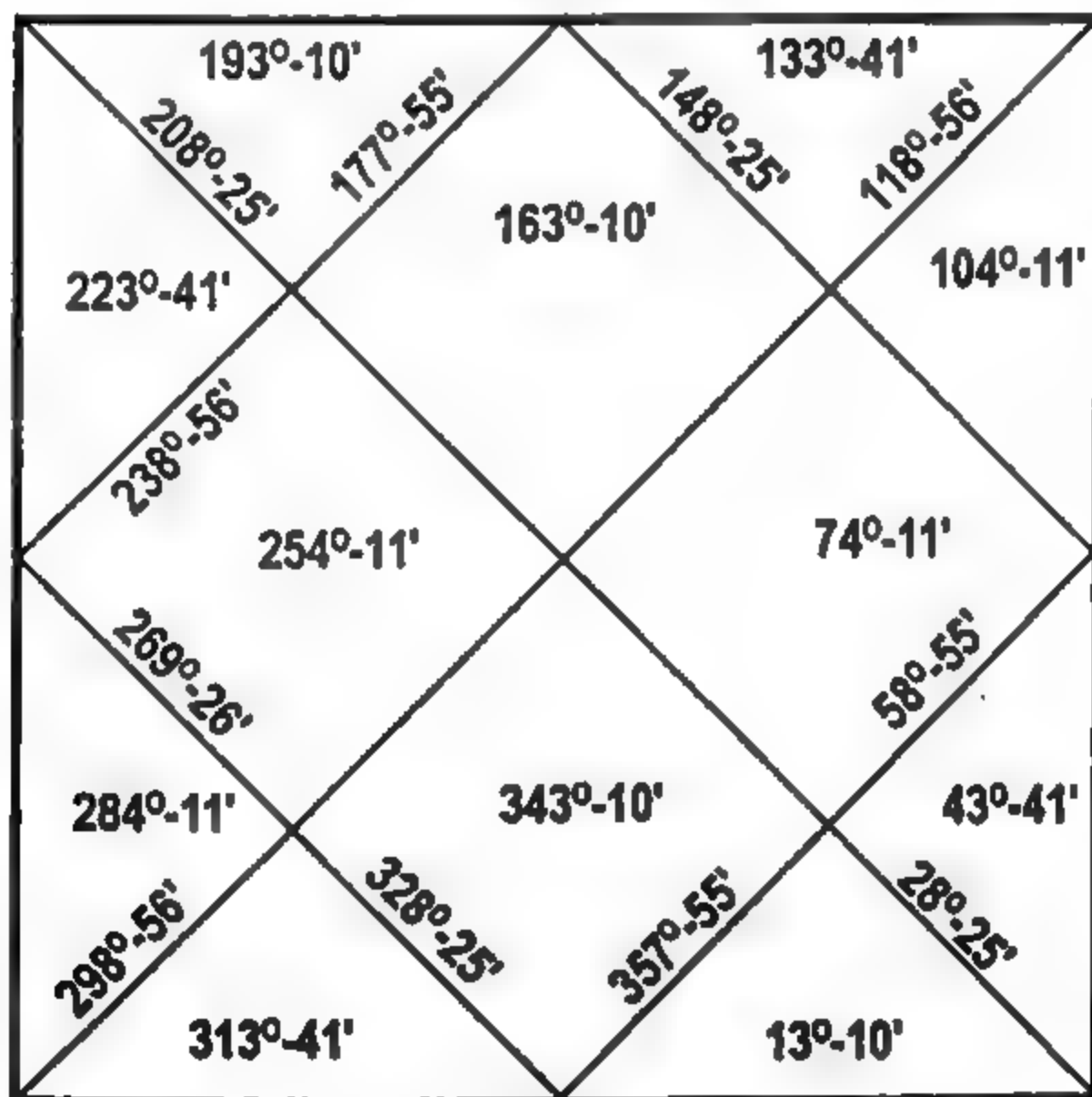
LONGITUDES OF ASCDT. AND PLANETS

Chart No. 1

Sukl 11-Ultra Bhadrapad

	Past Sign	Degree	Minitus	Present sign
Assandant	05	27	55	Virgo-27°
SUN(-)	07	06	34	Scorpio-06°
MOON(-)	11	12	35	Pisces-12°
MARS	09	02	56	Capricorn02°
MERCURY	06	24	32	Libra-24°
Venus(-)	08	12	22	sagitaruos12°
JUPITER	04	23	20	Leo-23°
SATURN(-)	05	01	02	Vigro-01°
RAHU(-)	06	12	22	Libra-12°
KETU	01	12	22	Aries-12°
10th House	02	29	26	Gemini-29°

CUSP-CHART



Balance Satrum 5years 9months 18 days
Saturn upto 10/9/1926

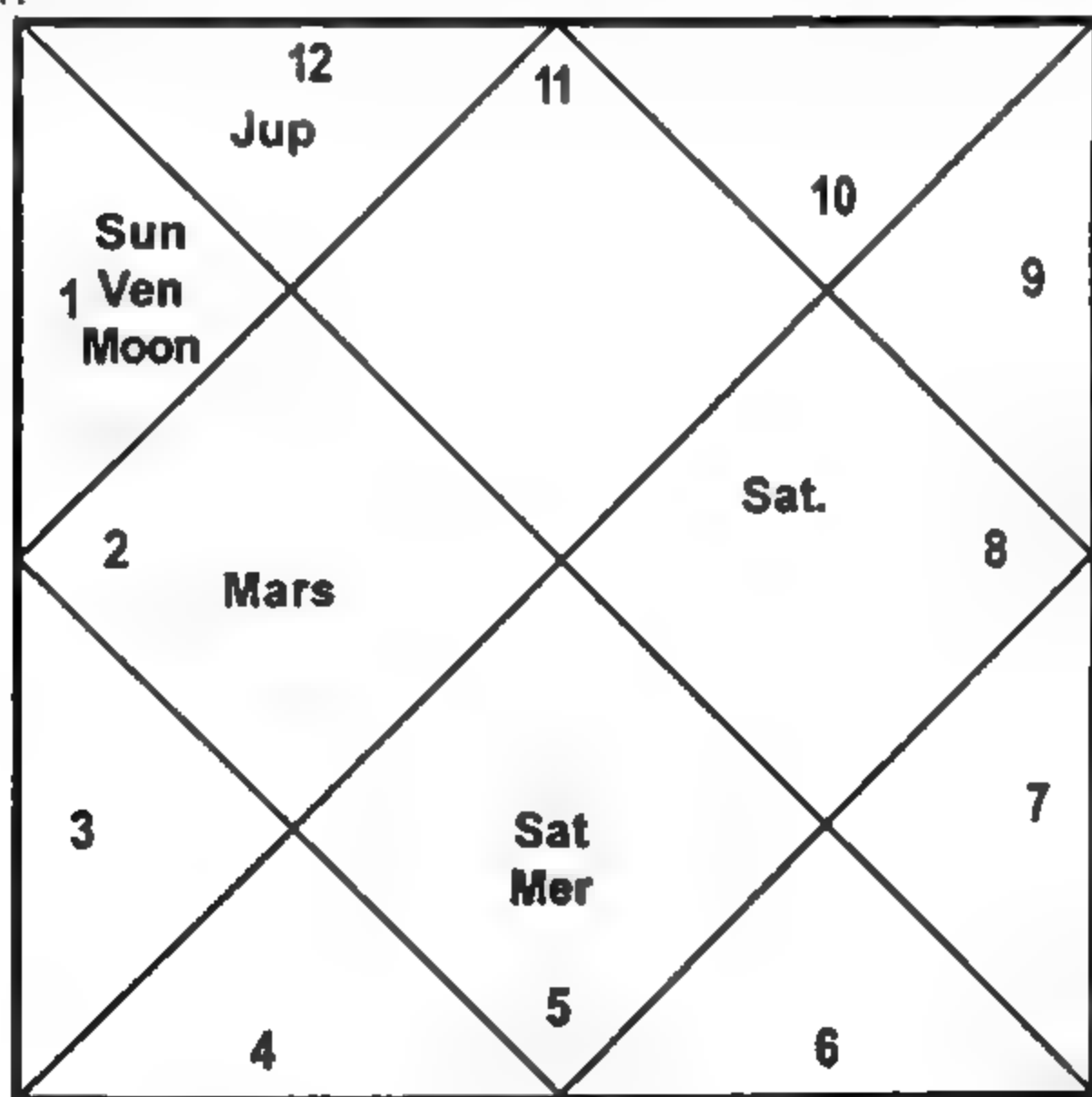
CUSP CHART CHART NO 1 SATGURU JAGJIT SINGH JI

After carefully mathematically calculating the Cusp Chart the Lord Sixth has gone to 12th house causing Vipreet Raja yoga conferring good health and victorious overenemies. Saturn again aspecting Atmakarka Sun and Manakarka Moon indicating healthy background to go deeper and deeper in Religion. The lord of religious house (IXth house) is aspecting IXth house. Mars remains exalted being the Lord of 8th and 3rd house. The important combinations revealed in natal chart remains unchanged. Mars becomes Vargottam and may confer long healthy life. The position of Rahu in Lagna aspecting VIIth house occupied by Ketu minimizes the worldly pleasures showing indelible imprint on mind to go deeper in meditation. The yogas for religiousness remain intact without any cancellation. The Lord of 12th in debilitation has purified the significations of 12th house revealing less hospitalisation and enjoying good health. Cusp chart does not disturb the natal chart's originality.

D-20

Strength to worship God

1. Birth Chart simply indicates the general tendencies of a native. In order to analyse the chart property we will have to prepare divisional chart. D-20 Vimsama chart is prepared to judge the strength of person to worship God or to understand his inner depth.
2. Under Chart No 1 (relating to Guru Sahib, I have prepared the Vimsmasa Chart (D/20) which is as under:-



D-20 of Chart No. 1

The Ascendant Lord of D-20 Saturn is aspecting the Ascendant. Saturn is also aspecting the house of religion, IXth house. IXth Lord Venus is aspecting IXth house. Mokasharka Ketu is also aspecting Ascd. Lord

Saturn. There is correlation of IXth Lord, IXth house and Ascendant Lord. This indicates that the native has strong tendencies to go deeper and deeper in religion. IXth Lord Venus bestows Guru Gaddi to the native during his Mahadasa. D-20 is strong enough to confer the power of righteousness and deep faith in religion.

IMPORTANT DIVISIONAL CHARTS

For clusterwise detailed analysis, the divisional charts have to be studied. These are studied for two purposes. Firstly to see the strength of a planet by observing its placement in various divisions. If it is placed in its own sign, friendly sign or its exaltation sign in most of the divisions, it is treated to be strong. Its placement in most of the divisions in its sign of debilitation renders it weak. A planet which is weak in the natal chart does not improve its position by occupying benefic, friendly, exaltation or own sign. However, those planets which are weak but functionally favourable for a person can be strengthened by wearing of a stone or a yantra in a duly selected time. In this book, we will treat planets Rahu, Ketu and those whose mooltrikona signs fall in the houses sixth, eighth and twelfth from the natal ascendant as functionally unfavourable for the owner of the chart.

Secondly the divisional charts are studied for identifying the results of a particular sector of life by studying the corresponding divisional chart along with the concerned house in the natal (birth) chart. Like if we want to study the general fortune, we will study the ninth house and the divisional chart known as navamsa (D-IX) along with the natal (birth) chart of the person.

SIGNIFICATIONS OF THE MAIN DIVISIONAL CHARTS

From the various divisional charts we examine the significations indicated against each:

HORA (D-II)	WEALTH
DECANTE (D-II)	HAPPINESS FROM YOUNGER, COBORNS, INITIATIVE
TURYAMSA (D-IV)	NET ASSETS
SHASHTHAMSA (D-VI)	HEALTH & TYPE OF DISEASES
SAPTHAMSA (D-VII)	PROGENY AND HAPPINESS THEREFROM
ASHTHAMSA (D-VIII)	LONGEVITY
NAVAMSA (D-IX)	GENERAL FORTUNE, MARITAL HAPPINESS, RELIGIOUS PURSUITS
DASAMSA (D-X)	PROFESSION, FAME & DEEDS
DWADASAMSA (D-XII)	PRESENTS
CHATURVIMSAMSA (D-XXIV)	EDUCATION

("D" STANDS FOR DIVISION)

A planet which occupies the same sign in Rasi and Navamsa is called Vargottama. Chapter 3(13) of Saravali indicates good results to planets in Vargottamamsa. But the views of the author are that it shows favourable results only if such a planet is in its own or friendly or exaltation sign. In case it is in its sign of debilitation, combust or in enemy's camp, it fails to bestow, favourable results in its main or subperiods.

Planetary Results attributed	When it gets its vargas in the no. of
State Parijat	2
Fairly rich Uttam	3
All kinds of wealth Gopur	4
Wealthy and knowledgeable Simhaasan	5
Praised every where Pravat	6
King, knowing all sciences and arts Devlok	7
Highly charitable Amar	8
Good deeds and attainments Airavat Emperior	9

Chapter 5(31 to 33) of Saravali indicates that a planet in its own decante confers virtues while the one in own navamsa makes one famous. Courages, wealth and fame are bestowed by a planet occupying its own Sapthamsa. One bcomes devoute and helpful if a planet is in its own dwadasamsa. A planet in own trimsamsa (D-XXX) gives happiness and good qualities, when a planet is aspected by a benefic planet, the native becomes wealthy, famous, fortunate, chief of all, beautiful and happy.

The planets located in malefic houses, signs and shashthiamsa (one-sixtieth division) get hmed.

AUSPICIOUS YOGAS

FOR SHRI SATGURU JAGJIT SINGH JI

In astrology Rajyayoga does not mean and include the indications of becoming Raja (King). These yogas, thousands in numbers are formed because of particulars situations of planets in any horoscope. However these yogas are generally cancelled under some conditions. However this is not the subject of discussion here. The yogas are formed (1) by conjunctions, (2) by exchange, (3) by aspect etc. In the Horoscope of Guru Sahib the following yogas are apparently visible for fructification:-

1. UBHAYACHARI YOGA: Benefics in adjacent sides of SUN forms this yoga which assures eloquent speaker, delightful, famous in society.

2. SAKTA YOGA: Moon in 6th, 8th & 12th from Jupiter. This yoga is inauspicious but it is cancelled because Moon is in angle.

3. VIMALA YOGA: 12th Lord in Trik. Happy life, Good behaviour and famous for pious activities.

4. PARIJATHA YOGA: Dispositor of dispositor of Ascendent Lord is in Kendra - famous, brilliant, learned, holds conveyances, propagation/preaching traditions, secure the favour of Govt. (VENUS IN KENDRA)

5. LAKSHMI YOGA: Lord of 9th Mars is exalted. Wealthy, noble, reputed, all comforts.

6. PUSHKALA YOGA: Powerful planet in Lagna, Moon aspecting Lagna - Sweet speech, honoured by State.

7. Functional Malefic Mars-exalted and Vargottam forms auspicious yogas cancelling all the negative traits of nativity.

8. Atmakarka Mercury and Amatyakarka Jupiter aspecting each other causing good yogas for health and wealth.

9. Bhratru Karak (Moon) and Darakarka (Saturn)

forms yoga.

10. Matrakarka (Venus) and Ripukarka forms yoga for defeat of bodily and worldly enemies.

11. Karkamsa Chart indicates that Atmakarka Mercury is in 6th House which is the Aruda of 2nd House occupied by Mercury in D/1 forming auspicious yogas delimiting the scope of 6th House in giving bad effects.

It is also expedient to make mention of this fact that all the planets are in Subvargas.



1. Self-Personality-1st in rank-Its lord mercury is strong. Elegant, magnanimous and pleasing personality.

2. The House of Learning and wisdom is at 3rd rank showing high learning and pious Poorva Janma.

3. 10th house of occupation/karmasthana is 2nd in rank indicating high degree of Karamsthana.

4. House of religion and its lord Moon are having good strength.

The nativity having strong Lagna and Xth house is considered to be strong. The horoscope of Guru Sahib is having maximum strength in regard to these two houses.



SHRI SATGURU JAGJIT SINGH JI



LORD KRISHNA

HOROSCOPE OF LORD KRISHNA

CHART NO. 2

1. (i) 19th July 3228 BC. Midnight (Long. 77°-41' E)
(Lat. 27°-25' N)

(ii) According Bhagvata record-He was born in Dwaparya yuga, after the lapse of 863874 years 4 months 22 days on 8th day of dark half of Lunar month Sarvana in the constellation of ROHINI-16 ghatis after Sun set. (Reliance Notable Horoscopes by Dr. B. V. Raman and Royal Horoscopes By Prof. B. Suryanaryan Rao)

The aspect of Saturn on Sun, Atmakarka made the native a deeply religious, nay, an Avtar.

The purpose of writer to discuss the horoscope is to highlight the combination justifying the religious nature of nativity. Under horoscope Chart No 1 the similiar combination of Saturn's aspect on SUN, Atmakarka and Moon, Manakarka is found to conclude that nativity under

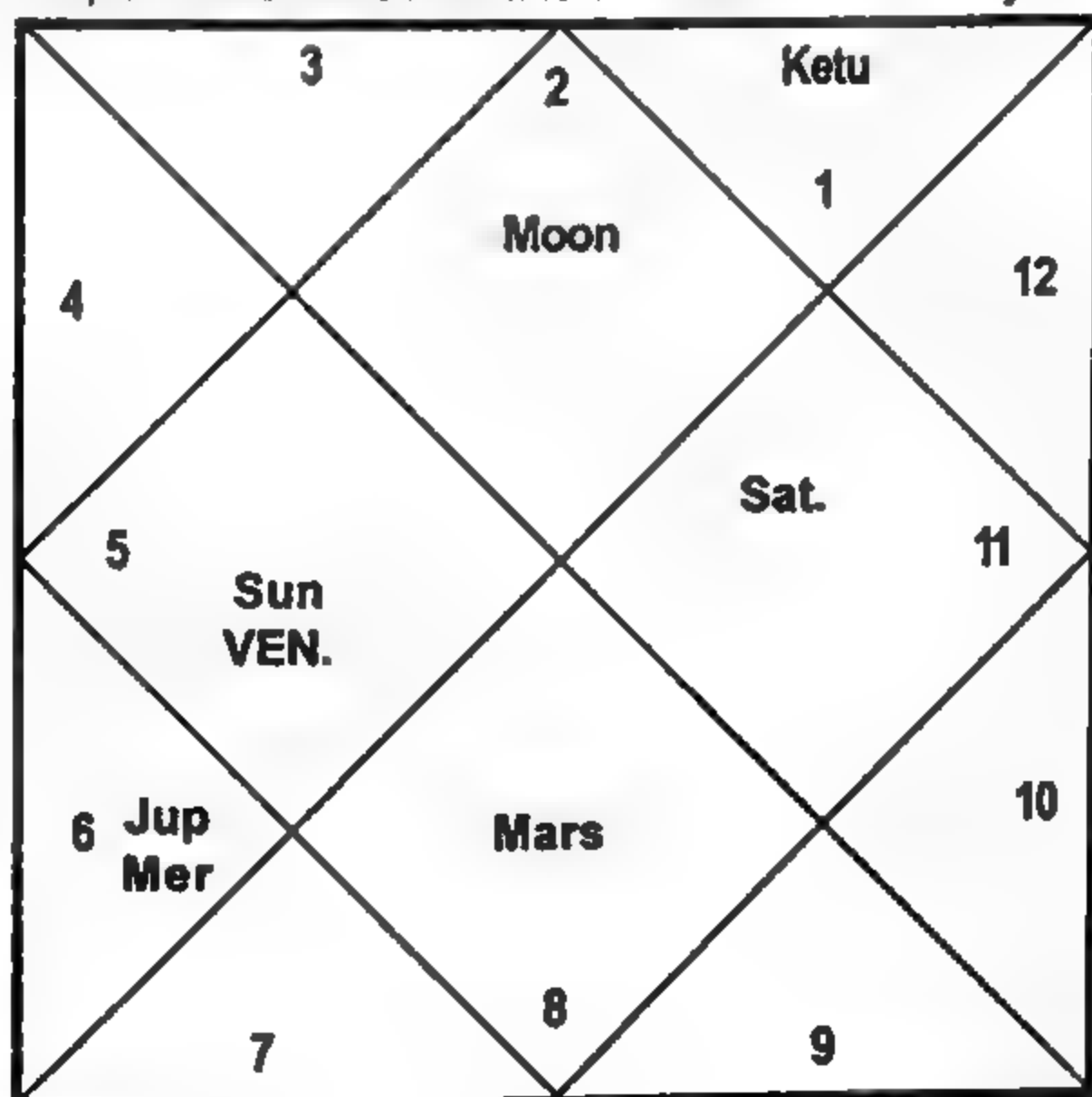


Chart No 1 belongs to a deeply religious personality.

Bhagavata records

In the Dwaparayuga, after the lapse of 863874 years, four months and 22 days in the cyclic year Srimukha on the 8th day of the dark half of the lunar month Sravana when the constellation Rohini ruled, at about midnight was born Sri Krishna the incarnation of Maha Vishnu. The time given of birth is the rising of the Moon on that night or at about 16 ghatis after sunset in Vrishabha Lagna. The following is the horoscope of Sri Krishna who was instrumental in bringing about the Mahabharata war and the destruction of almost all the ruling monarchs of the then known world and in which according to Dharmaraja's statement to Dritarastra about 166 crores and 25,000 generals and warriors of great reputation had died on the destructive battle field of Kurukshetra with countless numbers of other of less fame. As his life incidents are so well known to all the Hindus and almost all the educated Natives and the European gentlemen, the horoscopic conjunctions may well be studied with great advantage. In the battle of Kurukshetra, most of the warriors and Pandus and Kurus were older than the aged generals of the present German army, and their prowess and powers of endurance, activity, energy and foresight may well be judged by the hard and unrelenting contents in which they were engaged from morning till evening. The battles raged furiously on all sides, and individual strength and skill in the use of arms of all descriptions of an extraordinary nature were exhibited on all occasions Krishna promised before the war not to engage himself in personal light, and excepting on one occasion when the renowned commander-in-chief Bhishma furiously attacked Arjuna and Krishna, and tore their bodies to pieces by his astras and sastras Krishna was obliged to jump from

his car where he sat as its driver to Arjuna, and with his glorious Disk wanted to end Bhishma's life. He remained a silent observer of the bloody work and directed the movements to accomplish his final object of destroying the wicked and protecting the innocent. Bhishma, the greatest general and the most profound Philosopher of the time, at once praised the lord and said that Krishna's Disk could never injure his Bhaktas or devotees, the Bhishma yielded to none in the world, in his devotion faith and appreciation of Krishna. The God immediately went back and assumed his normal position. This is the horoscope of Sri Krishna.

2. It is extremely difficult to say about the movements and velocities of the planets 5 or 6 thousand years ago. Planets may have their own vagaries. There is no basis to suppose that they move uniformly for over one thousand years. The Sun's displacement from his original position of commencing the Solar year from Krithika to Aswini and Ayanamsas; varying from 17 to 23 in degrees, maintained by different schools of astronomers, point out to facts, which may have been different from what they are now.

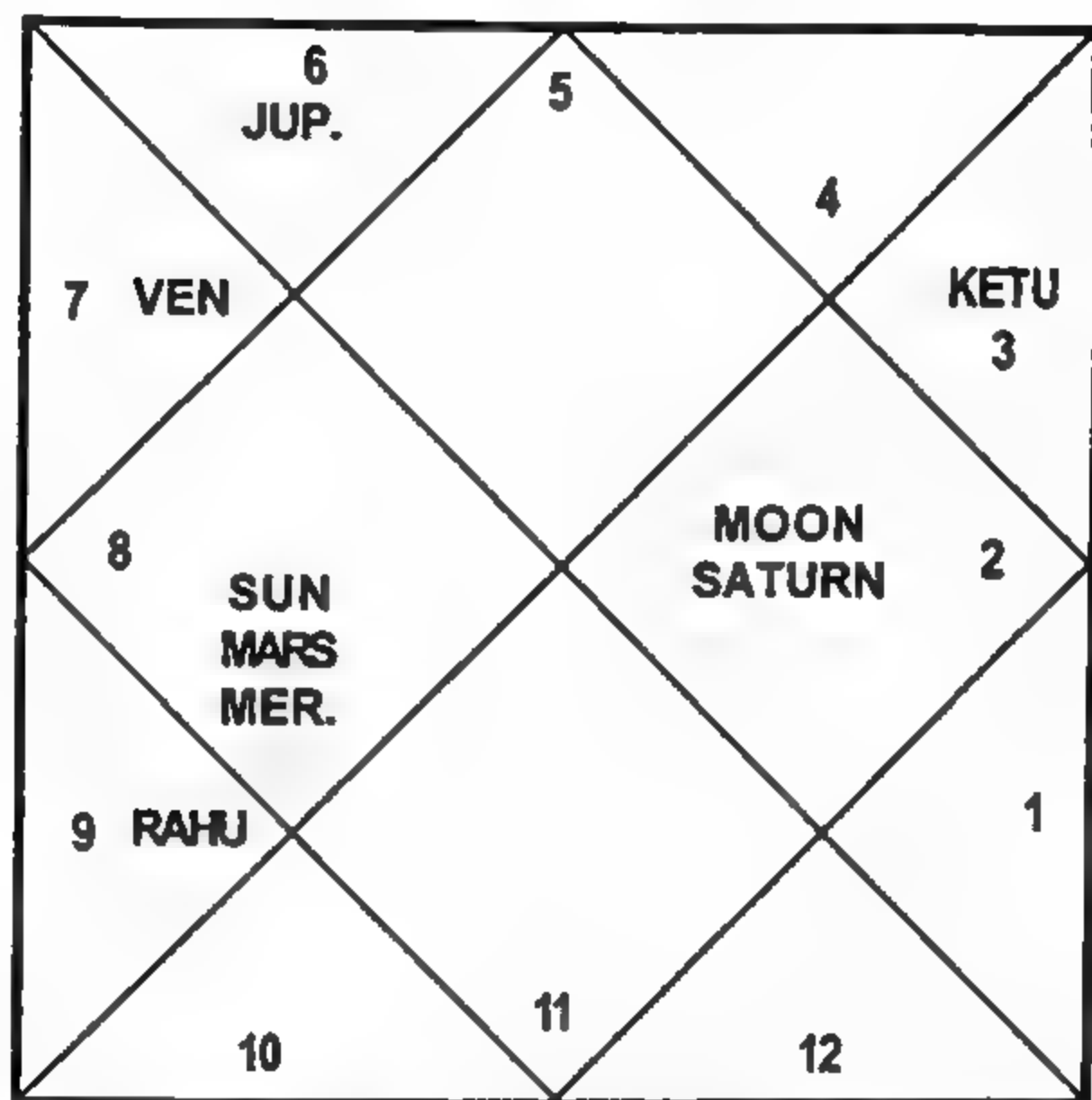


GURU NANAK DEV JI

GURU NANAK DEV JI

Chart No. 3
1st Patshahi

BIRTH CHART



Special Features: Simha or Leo rises unaspected by or unsassociated with any malefics or benefics. The Lagna is Varegottama and even in the Navamsa, the Lagna is unafficted. This gives an exaited nature and a strong will, and renders the horoscope forfeited. The Sun, lord of Lagna, is in the 4th in association with Mercury and Mars and aspected by the Moon and Saturn. The Sun's position in a kendra, in the sign of yogakaraka Mars, is highly favourable as it confers a frank and noble spirit and diverse capabilities. The Moon-Saturn association gives mental conflicts and a spirit of in inquiry.

Sikh Gurus & Avtars

Born in a Kashatriya family to Kattu and Tripto, Nanak appears to have been even in his childhood a mystic disposition and given much to contemplation-blessings mainly due to the Moon's disposition with Saturn and the Sun's occupation of the secret sign of Scorpio. Lord of the 2nd Mercury, the planet of intelligence, is involved in Mercury Aditya Yoga with the lord of lagna in the 4th house, while the 2nd or house of speech is occupied by Jupiter, lord of the 5th. These explain Nanak's deep and versatile learning and persuasive eloquence.

It will be seen that the 4th and 10th houses-two important kendras-are largely influenced by five planets-all natural malefics, except the Full Moon. Out of these five, the Sun happening to be Lagna lord, Saturn happening to be a Kendradhipati and Mars a yogakaraka-have become benefics by ownership. The martial planet Mars, the intellectual and emotional planet Mercury, the royal planet the Sun (also Atmakaraka) and the mental and the philosophical planets the Moon and Saturn-all involved in influencing two of the most important houses of the horoscope, viz., the 4th indicating happiness and achievement and the 10th (Karma) or the house of action, filled the Guru with those great spiritual ideas and intuitions which led him to found a great sect.

Rahu's position in the 5th does not favour happiness from children, but it does confer a certain spiritual outlook and the spirit of renunciation and detachment. The Moon happens to be Mokshasthanadhipati and he occupies the 10th with Saturn, the planet of renunciation. In the Navamsa, again, the divine planet Jupiter with Mokshakaraka Ketu is in the 10th (Karmasthana) aspected by Saturn. These are formidable combinations capable of conferring real spiritual attainments after intense mental struggle, a conviction that he was born for achieving something unique in the world by

spreading the gospel of the Fatherhood of God and the Brotherhood of man and sweet resignation to the will of God. Mark the fact that Saturn is also lord of the 6th. His association with the Moon indicates that Nanak had to overcome considerable opposition from hostile relatives and co-religionists.

The Moon has favourable aspects from planets situated in the 4th house. Jupiter Lord of 5th and Lord of 8th indicates poorvajanama and depth of religion. Jupiter is posited in second house of speech and aspects moon in 10th house. Consistent with the lordship of the Moon (he owns the 12th or Mokshasthan) Nanak often surprised his schoolmaster and parents by his queer acts and utterances, and occasional sallies of free thought.

His spiritual prepossessions and mystic brooding spirit became clearly visible in the course of the Moon's Dasa. It was in the Moon's Dasa, that he was put to various secular tasks by his parents, but he began to get more and more absorbed in religious practices. Guru Nanak's marriage took place in Mars Dasa. Mark the fact that Mars is aspected by Saturn, lord of the 7th and is in the 2nd from Kalatrakaraka Venus. Under the same directional influences Nanak was appointed in the service of Daulat Khan.

However, as Rahu Dasa advanced, he abandoned his service and became an ascetic for all practical purposes. Note the fact that Rahu is in the constellation of Venus lord of the 10th. Throughout Jupiter Dasa he wandered all over the country preaching his gospel of love and faith in God. It will be seen that Saturn, as lord of the 8th in the 10th, is aspected by Jupiter, as lord of the 8th (we shall here, for the moment, ignore that other benefic ownership of these two planets).

The horoscope is significant in as much as the powerful Rajayogas caused in the 4th house involving

Sikh Gurus & Avtars

the 4th, 10th, 1st and 2nd houses found expression in spiritual channels, conferring on the native fame, influence and extraordinary greatness. Owing to the glorified position of Lagna and the sobering influence of Saturn on Lagna lord, in spite of all his greatness, he was simple and unassuming.

Five planets involved in mutual aspects and associations may be constructed as some sort of a Parivraja Yoga. Nanak's faith was monotheistic. His life and doctrines did not expose him to persecution for he declared that all men had a right to search for knowledge of God. The Sun is free from the effects of Rahu and Ketu. Hence the Guru played a patriotic part by ably influencing Babar and turning him into a kind ruler.

All the principles are found available in the horoscope. Saturn is influencing Sun and Moon. The Mokshadhipati Moon is also under the influence of Jupiter from Moon chart. Jupiter also influences 9th house and 9th Lord Saturn.

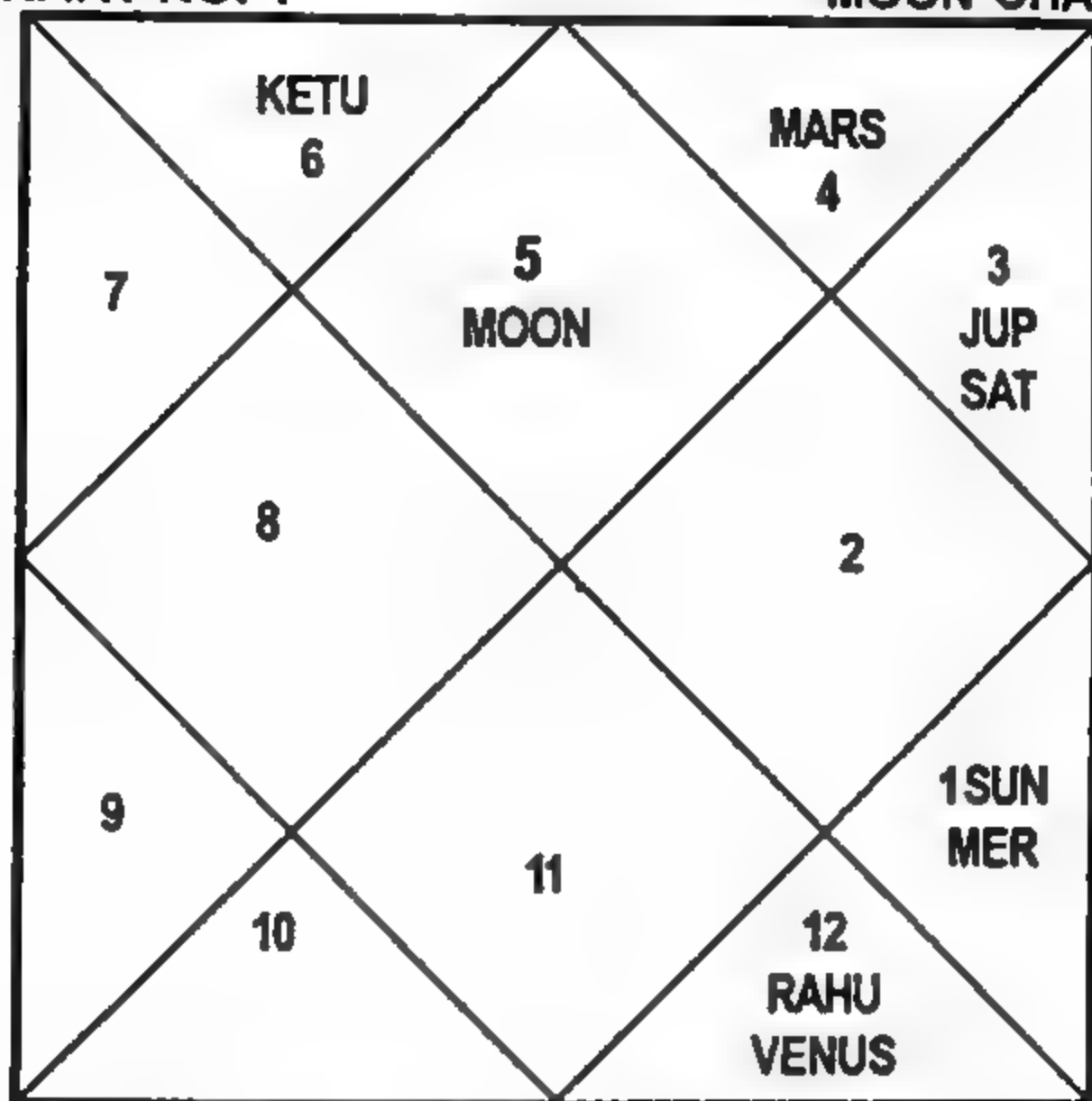
Sikh Gurus & Avtars

GURU ANGAD DEV JI (2ND PATSHAH)

11 VAISAKH 1504 - 21-4-1504 THURSDAY

CHART NO. 4

MOON CHART



Guru Angad Dev Ji (Lahena Ji) was offered Guru Gaddi in June 1539 during the Mahadasa of Mercury and Antardasa of mercury. Mercury conjuncts exalted Sun in the IXth house. IXth Lord occupies Mokashsthana in cancer. Saturn, Varaigyakarka aspects Manakarka Moon. From Jaimini System Venus, the Atmakarka is aspected by Amatyakarka Saturn and Bhratru Karka Jupiter. Since the actual time of birth is not know Ascendant lord can not be indentified. From Moon chart Mercury is Markesh and Guru Ji left for heavenly abode during the M.P. of Mercury and S.P. of 7th Lord Saturn.

The birth chart indicates all the necessary principles required for conforming to astrological combinations responsible for social acceptance as religious Guru. The lack of aspect of Saturn on Sun may not be considered because their longitudinal difference is more than 60°.

At the time of birth Jupiter was ruling Vimsattari Dasa upto 8-7-1518.

GURU AMAR DASS JI

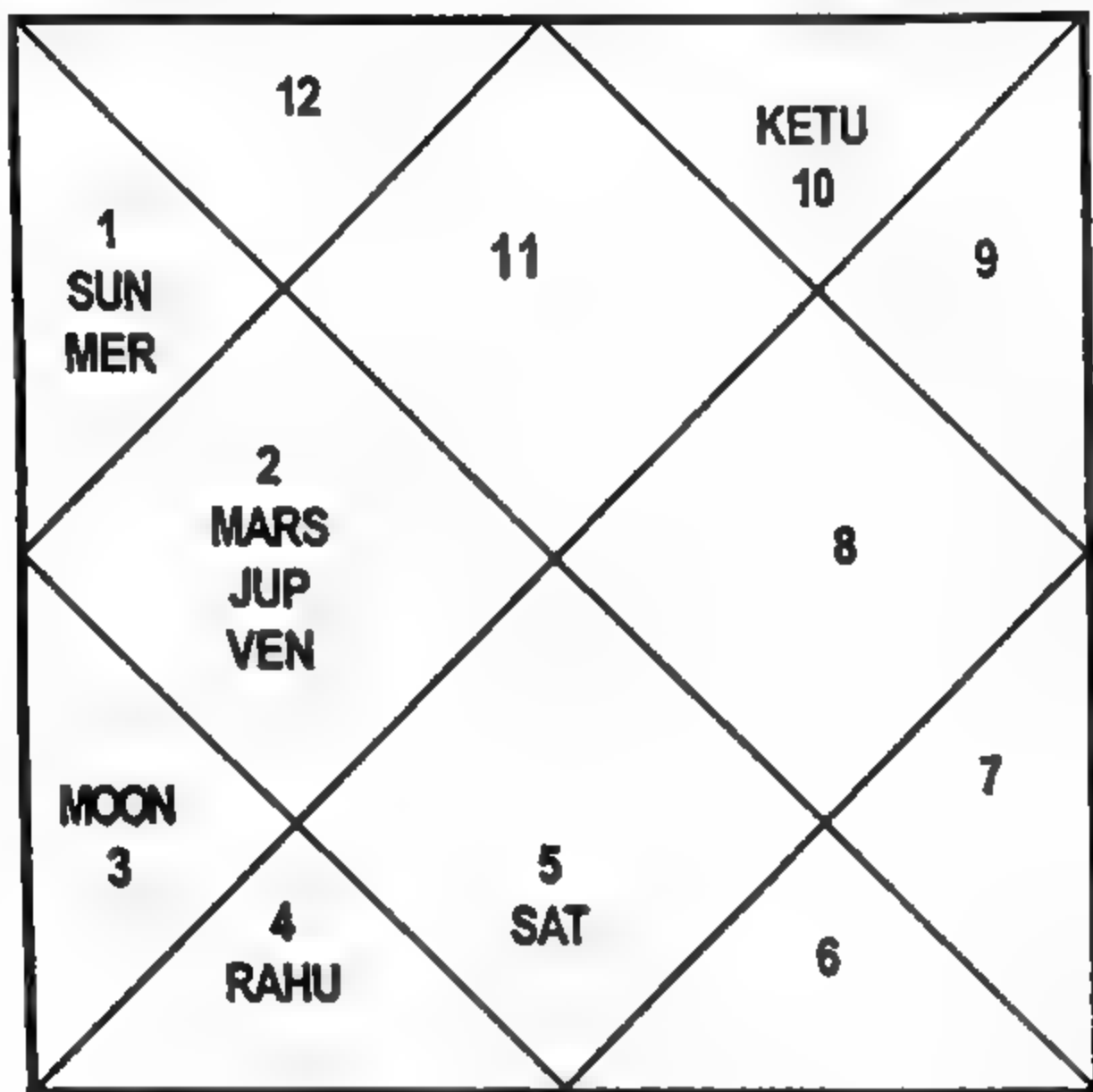
5-5-1479 MIDNIGHT VILLAGE BASARKE

(3RD PATSHAH)

(AMRITSAR)

CHART NO. 5

BIRTH CHART



Guru Amar Dass Ji was married in M.P. of Saturn (Posted in 7th house). Guru Sahib were offered Guru Gaddi in the year 1552 during the Mahadasa of 9th lord (VENUS) Saturn Vairagya Karka occupying the sign of Sun (Leo) is aspecting IXth house and its lord Venus. Ketu is in Mokashsthana.

Moon is posited in Navamsa of Saturn. Jupiter not only aspects IXth house but also conjuncts IXth Lord Venus. ketu is again in Mokashsthan in D/9. The horoscope also indicated the Pravajya Yoga. Exalted Atmakarka Sun also aspecting IXth house whose dispositor also aspects IXth house.

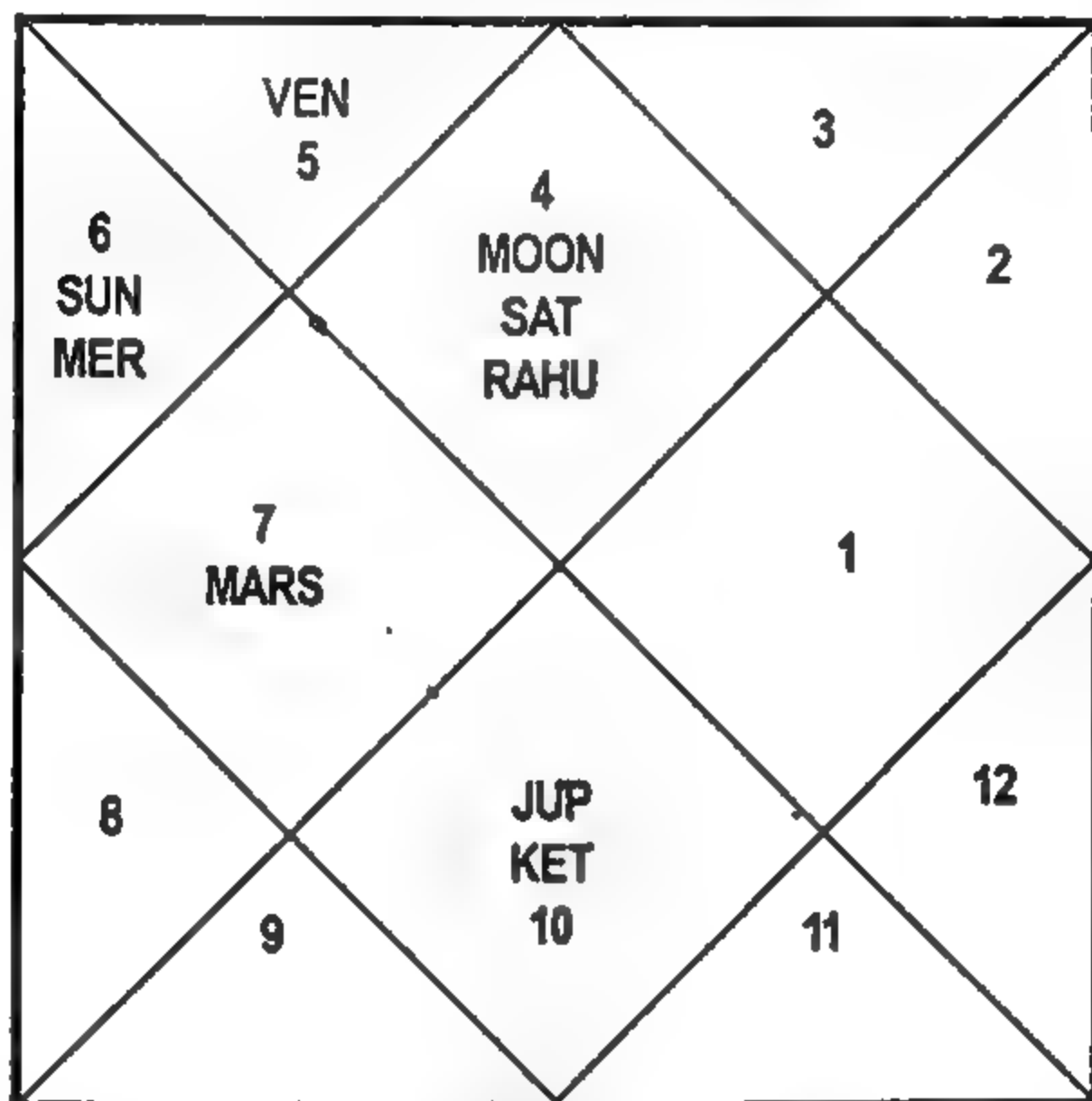
GURU RAM DASS JI

(FOURTH PATSHAH)

11-10-1534 Thursday- LAHORE

PUSHYA NAKSHATRA KRISHAN 8

CHART NO. 6



Saturn MP upto 24-5-1551.

Guru Sahib was offered Guru Gaddi during the Mahadasha of Mokashkarka Ketu (Sept. 1574)

Saturn, Varaigyakarka conjuncts Moon. Saturn aspects Atmakarka Sun. Ketu, Mokashkarka conjuncts Jupiter and aspects Mokashadhipati Mercury. Jupiter gets Neechbhanga due to aspect of Saturn. Mercury is exalted aspecting IXth house. Atmakarka Sun and Mokashdipati Mercury are VARGOTTAMA.

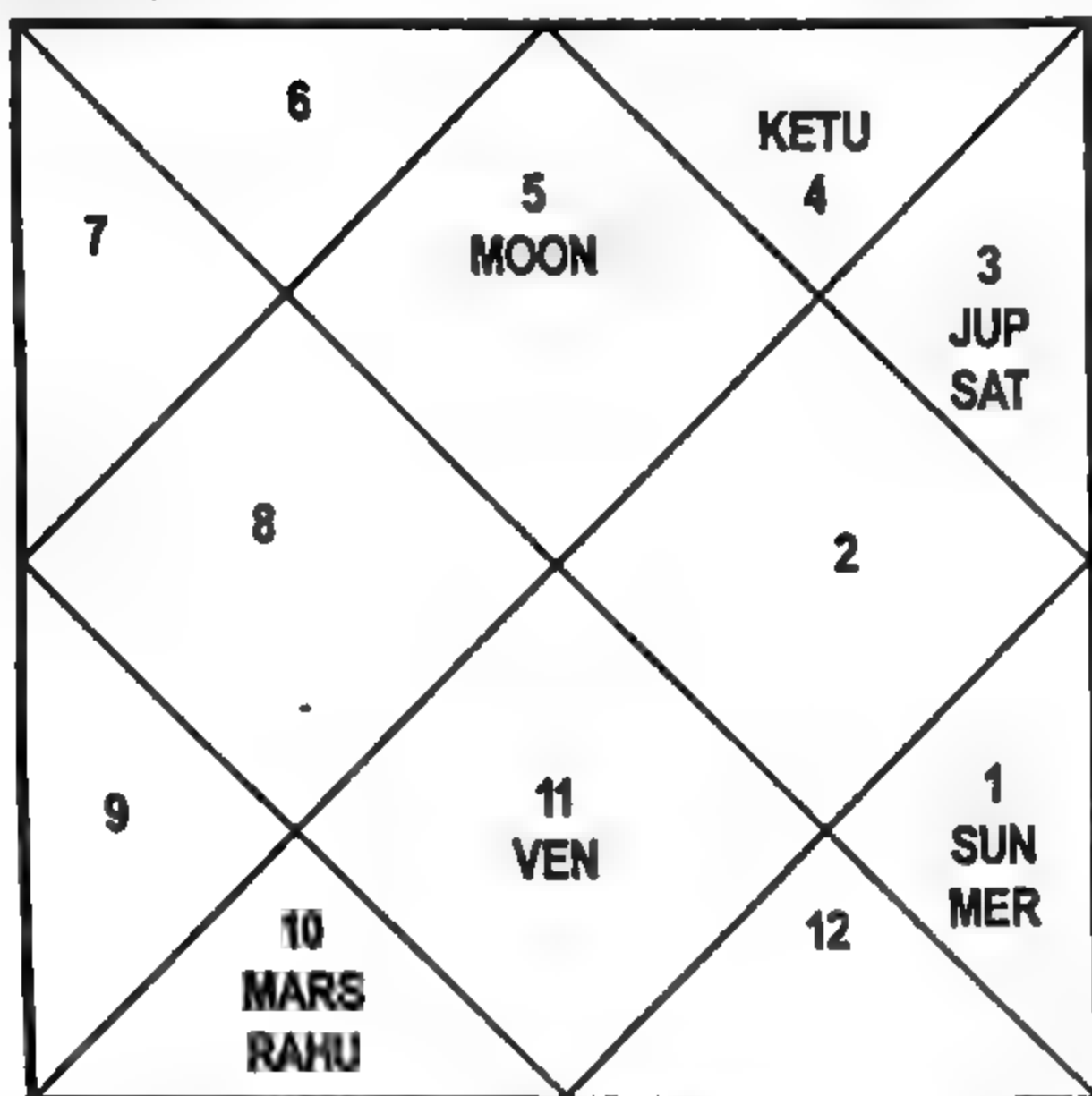
GURU ARJAN DEV JI

(FIFTH PATSHAHI)

MONDAY 15-4-1563 GOINDWAL

CHART NO. 7

Moon Chart



Guru Arjan Dev Ji was offered Guru Gaddi in Sept. 1581 during the Mahadasha of Mokashadhipati and Manakarka MOON. Guru Arjan Dev Ji took gigantic task of completing PAUTHI SAHIB from Guru Dass Ji. This religious scripture was replet with saintly teachings of more kthan 20 saints who appeared from 1173 A.D. to 1606 A.D.

1. Saturn, Varaigyakarak aspects Manakarka Moon and Lagna.
2. IXth Lord Mars exalted in Capricorn aspects Mokashsthana.
3. Ketu occupies Mokashsthana.
4. Saturn and SUN conjuncts in Taurus in Navamsa Chart D9

GURU HARGOBIND JI

(SIXTH PATSHAH)

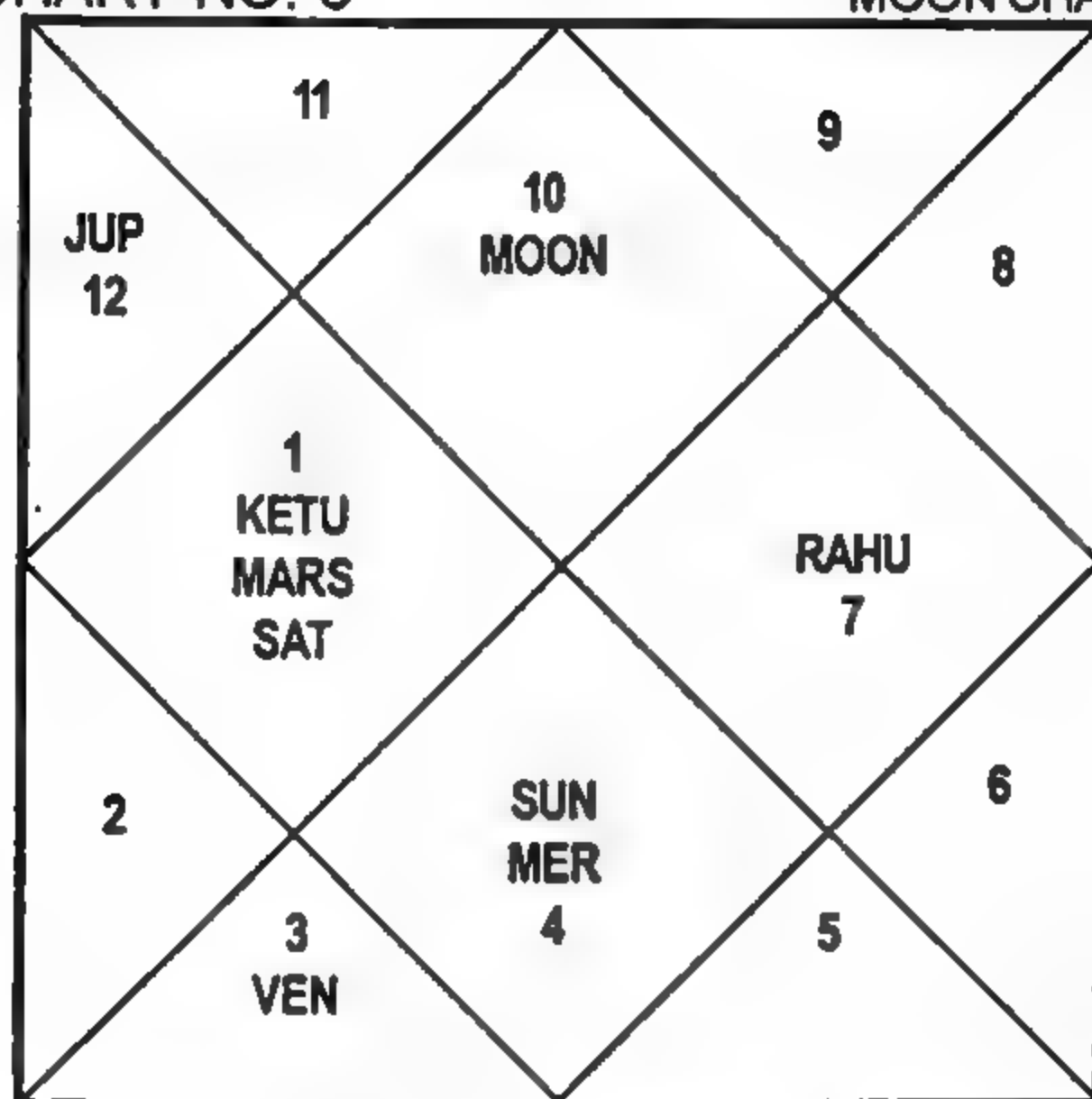
21-7-1595

WADALI

(1595-1644)

CHART NO. 8

MOON CHART



SUN MAHADASA UPTO 30-9-1597

Guru Sahib was burdened with heavy responsibility of Guru at the Tender age of 11 years in 1606 A.D.

1. Saturn aspects Moon with 10th aspect.
2. Jupiter aspects IXth lord and IXth house.
3. Ketu aspects Mokashasthana.
4. Sun and Saturn occupies Navamsa of IXth lord Mercury.

Mars occupying Aries and aspecting 10th house brought victory of Dharma over Adharma (May 1628)

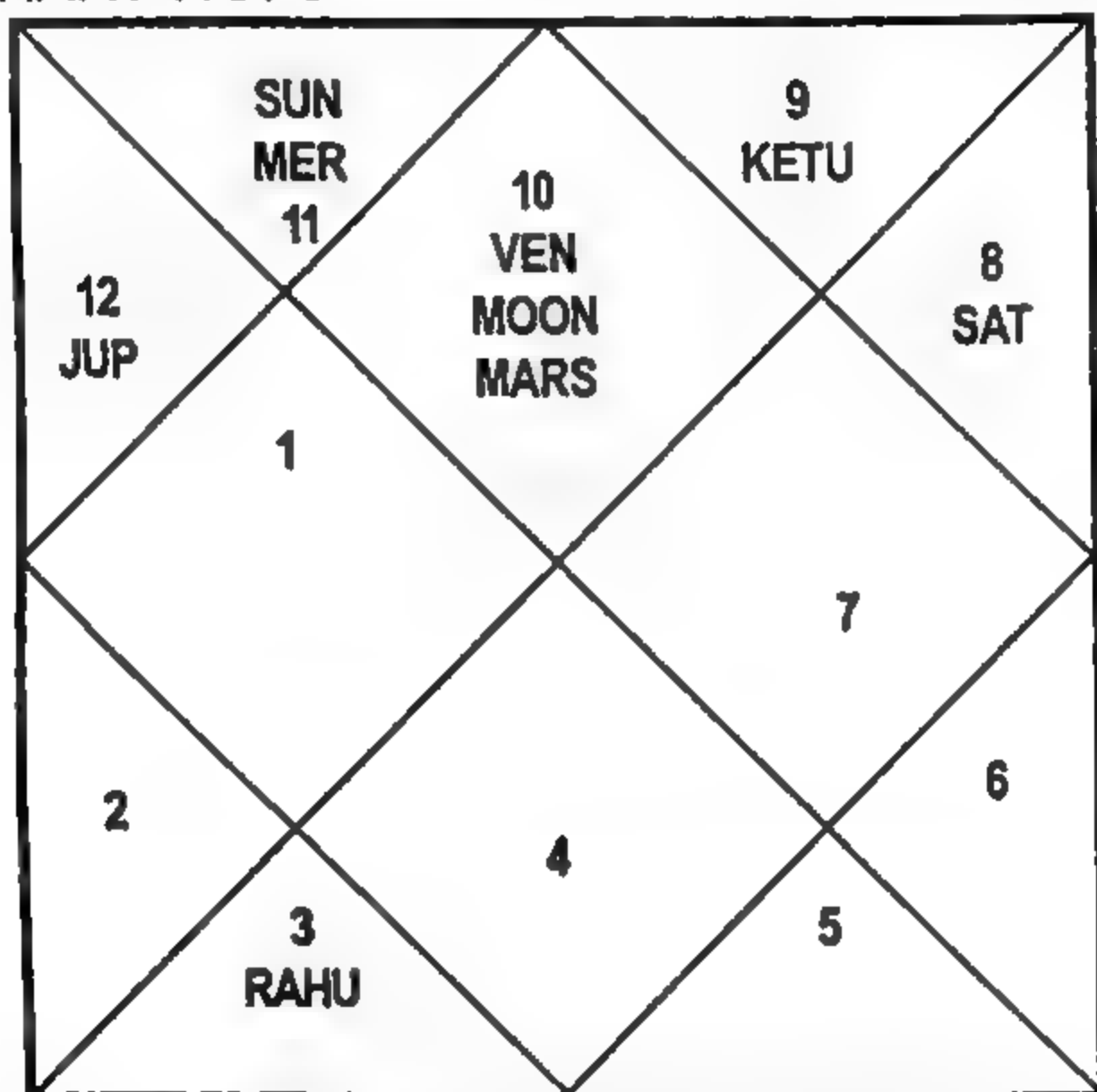
GURU SHRI HARI RAI

(SEVENTH PATSHAH)

20-2-1629 KIRATPUR (1629 TO 1661)

CHART NO. 9

MOON CHART



Guru Sahib crowned to Guru Gaddi in October 1641 during the mahādasa of exalted Mars conjuncting three planets.

1. Saturn aspects Mamakarka Moon and other four planets.
2. Jupiter aspects IXth house.
3. Ketu is in Mokashasthana.
4. Sun is posited in the sign of Saturn (Acquarious) and Navamsa of Saturn (Capricorn)

MP

SUN UPTO 3-2-1630

MOON UPTO 3-2-1640

MAR. UPTO 3-2-1647

RAHU UPTO 3-2-1665

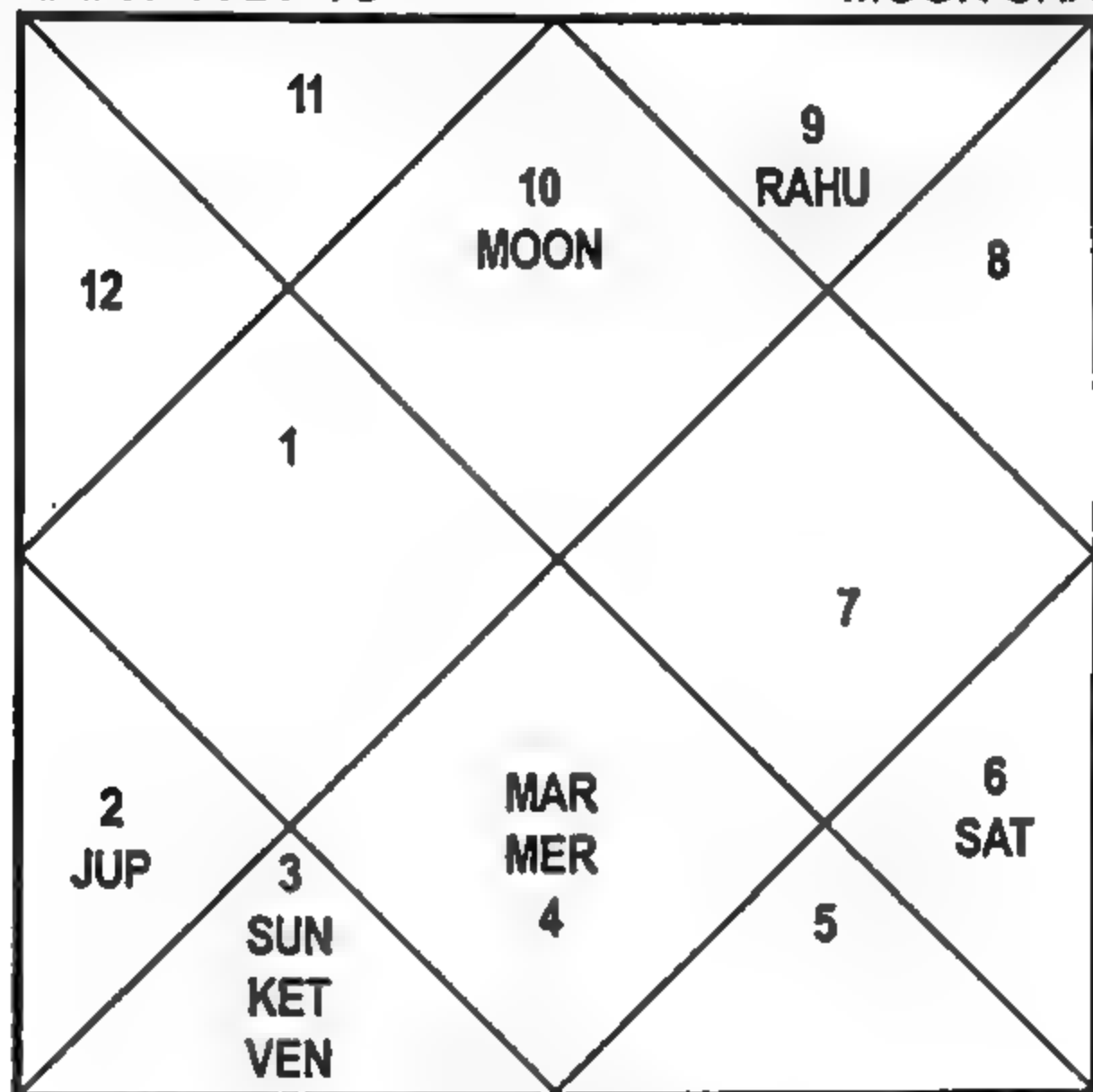
SHRI GURU HARI KRISHAN

(EIGHTH PATSHAH)

7-7-1656 KIRATPUR (FRIDAY)(1656 TO 1664)

CHART NO. 10

MOON CHART



M.P. SUN UPTO 6-6-1660

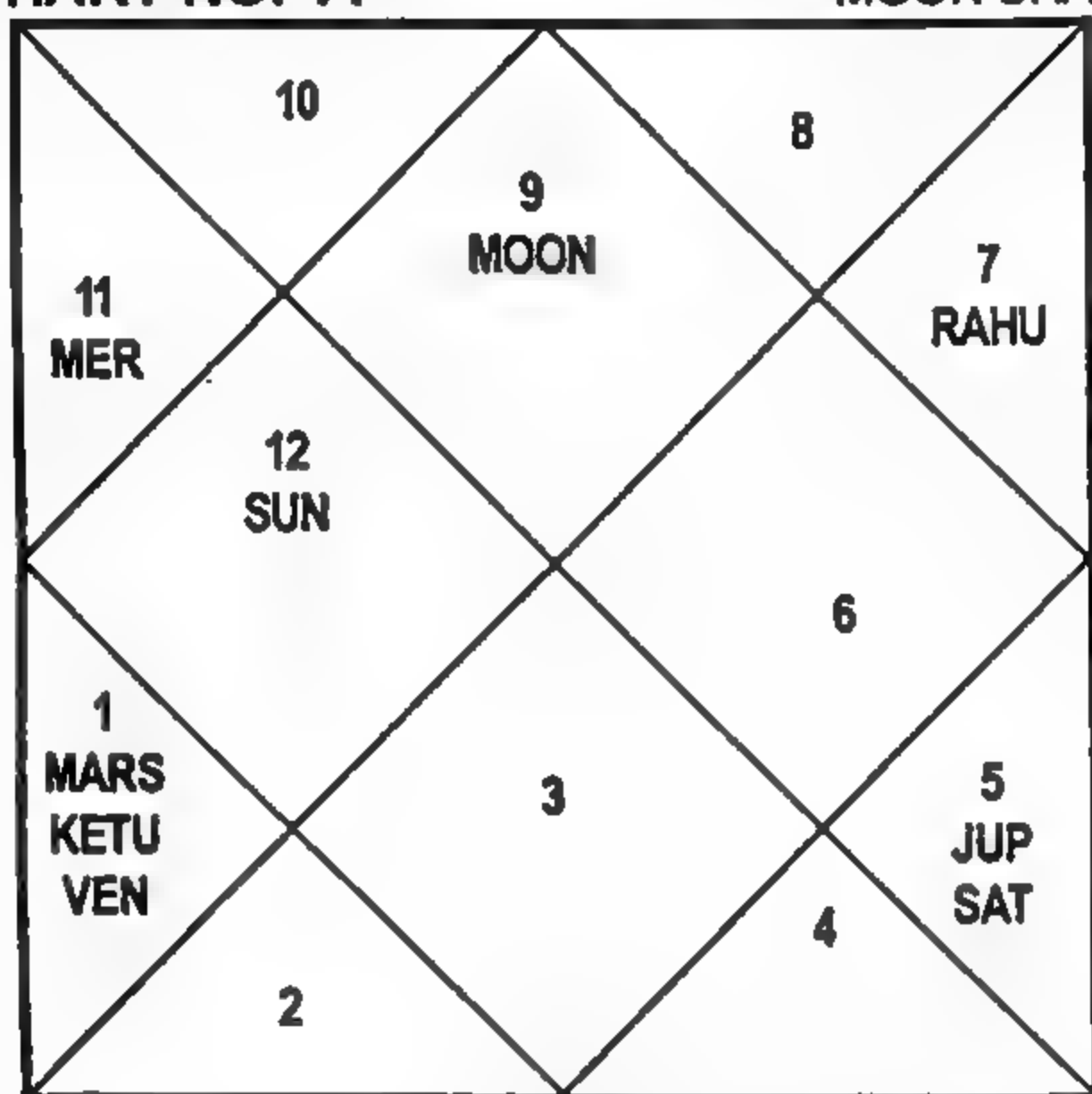
Guru Hari Krishan due to balarishta could not live long and left for heavenly abode at the tender age of 8 years at Delhi (Gurudwari Bala Sahib). According to religious scriptures a child born should not be put to astrological analysis till he attains 12 years of age because upto the age of 12 years the child survives due to good yogas of parents.

SHRI GURU TEG BAHADUR JI

(NINTH PATSHAHI) (1621 TO 1675)

CHART NO. 11

MOON CHART



Guru Sahib, the son of Shri Hargobind Ji were crowned with Guru Gaddi in the year 1664. In Dec. 1666. Guru Gobind Singh Ji (Then Gobind Rai) were born at Patna. The Sikh Samaj Congratulated the Guru's family at Patna. In 1675 Guru Sahib fought against the torturous attitude of Aurenazeb towards Kashmiri Pundits. In Nov. 1675. The Mughal King tortured Guru Ji who left the world at Delhi. Gurdwara SisGanj remembers the historical episode.

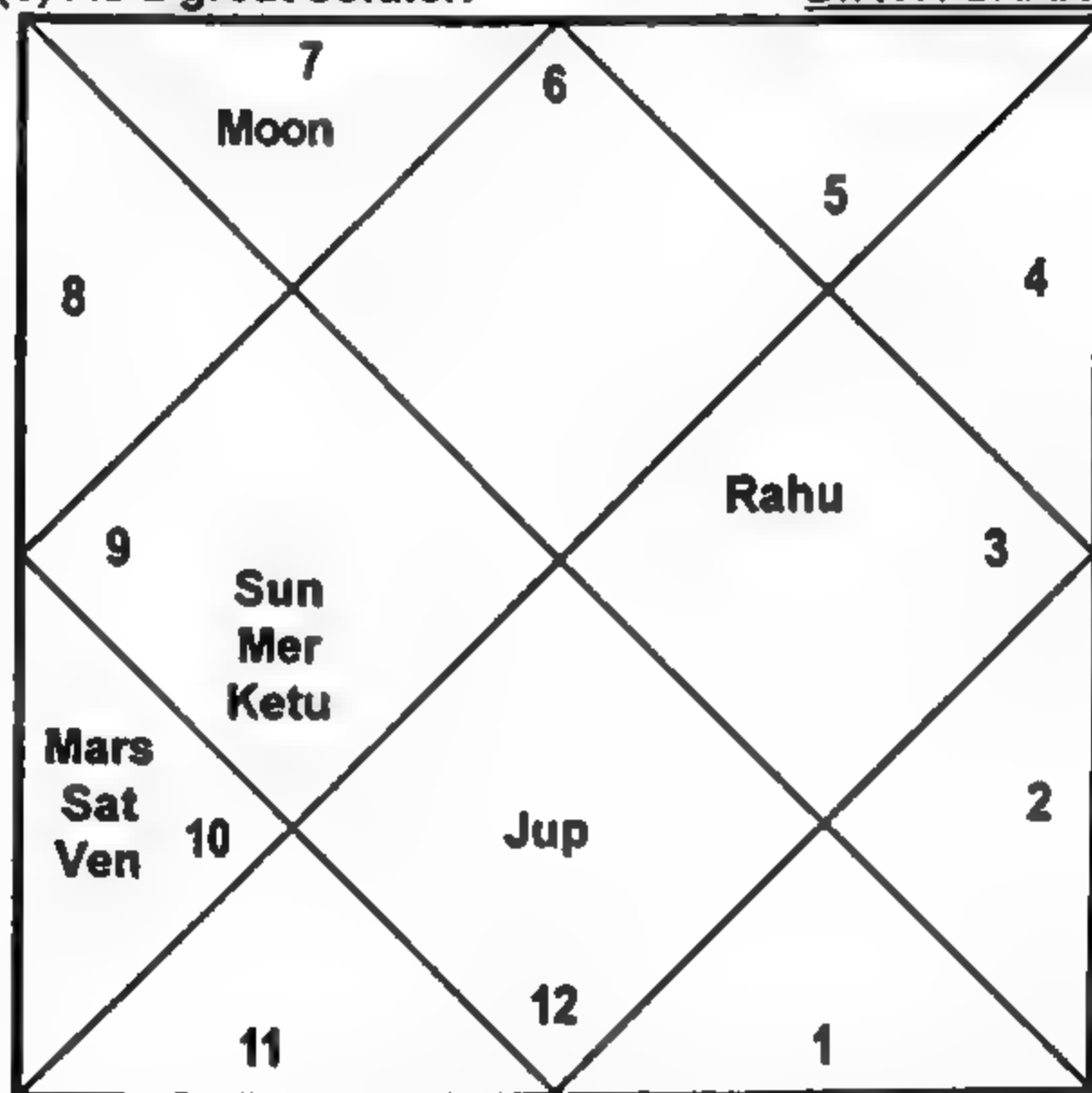
1. Jupiter and Saturn conjuncting in IXth house aspects MOON (Saturn Joins Jupiter)
2. Saturn occupies the sign of SUN (Leo).
3. XIIth Lord Mars with Ketu aspects Mokashasthana from 5th House.
4. Varaigyakarka Saturn and planet of religion Jupiter occupy IXth house of Dharma.

GURU GOBIND SINGH JI

CHART NO. 12

The horoscope of Guru Gobind Singh ji is rarest of rare horoscopes because it is very difficult to find three different qualities in one personality as it is apparent in HIS horoscope. The nature has provided three qualities which can not be had by one personality. I could not locate any personality in the world who can be compared with the personality of Guru Sahib Ji. The Supernatural power blessed him with (1) As a great saint, (2) As a great writer/poet, & (3) As a great soldier.

BIRTH CHART



Guru Gobind Singh ji was the need of the time. His horoscope provides interesting combinations.

1. Budh-Aditya yoga conferring various skills including that of writing.
2. Mars is in exaltation with Saturn and Venus justifies His saying "Having all the remedies failed, taking sword is pious."
3. Jupiter aspecting Lagna and in Navamsa of Moon



GURU GOBIND SINGH JI

Sikh Gurus & Avtars

indicates soft corner towards down-trodden. Fighting for just cause is indicated by Mars-Saturn aspect on Jupiter.

4. Rahu in the Xth aspected by mercury indicates the hostilities with his contemporary govt.

5. The afflictions of 4th lord Jupitor, the Karka of mother, The Moon and Sun's occupation of house of mother reveals that person could not get homely comforts.

6. IXth Lord Venus with Saturn and Mars justifies that there was deep sense of religion and righteousness.

7. VIIIth Lord is exalted in 5th house is indicative of brave progeny predeceasing Him. Lagna Lord is aspected by Rahu and being Combust shortened the longevity and Vth Lord in Mars Bhukti established KHALSA PANTH.

The birth chart of Guru Gobind Singh Ji, if studied from Jaimini Padditi indicates tremendous results. The Saintly personality is indicated because Jupiter, according to Jaimini Padditi is aspected by Sun, Mercury and Ketu in D/1 & D/9 Charts. Under Chart No. 1, Mars is similarly exalted in Vth house but it does not get the aspect of its lord Saturn as in the case of nativity of Guru Gobind Singh Ji.

The literary apptitude revealed from His **JAFARNAMA**, **VICHITRA NATAK** and **CHANDI DI VAAR** is indicative of beneficance of Jupiter aspecting Lagna and Mercury, the lagna Lord in Kendra. The horoscope can be studied from various angles and provide rich food to the students of astrology. This horoscope was published in Astrological Magazine Aug. 1997 in an Article "9th House and Sikh Guru scribed by me (the Author)".

SIKHISM came into being responding to the clarion call of NATURE. Its inception was the will of God. To save the millions of religiously tor-tured 'Hindus'. This Dharma born following the Verse of Lord Krishna "यदा यदा....."

Whenever the righteousness (religion) is injured the God appears to save religion. I must substitute the word Hindu by 'ARYANS' because the name Hindu does not figure in our ancient scriptures-VEDAS. Muslim invaders called us Hindu because accrossing the river SINDHU, they misterned us as HINDU. They always pronounced 'Ha' for 'Sa'. Whoever resided accross the SINDHU river was named by them as 'HINDU'.

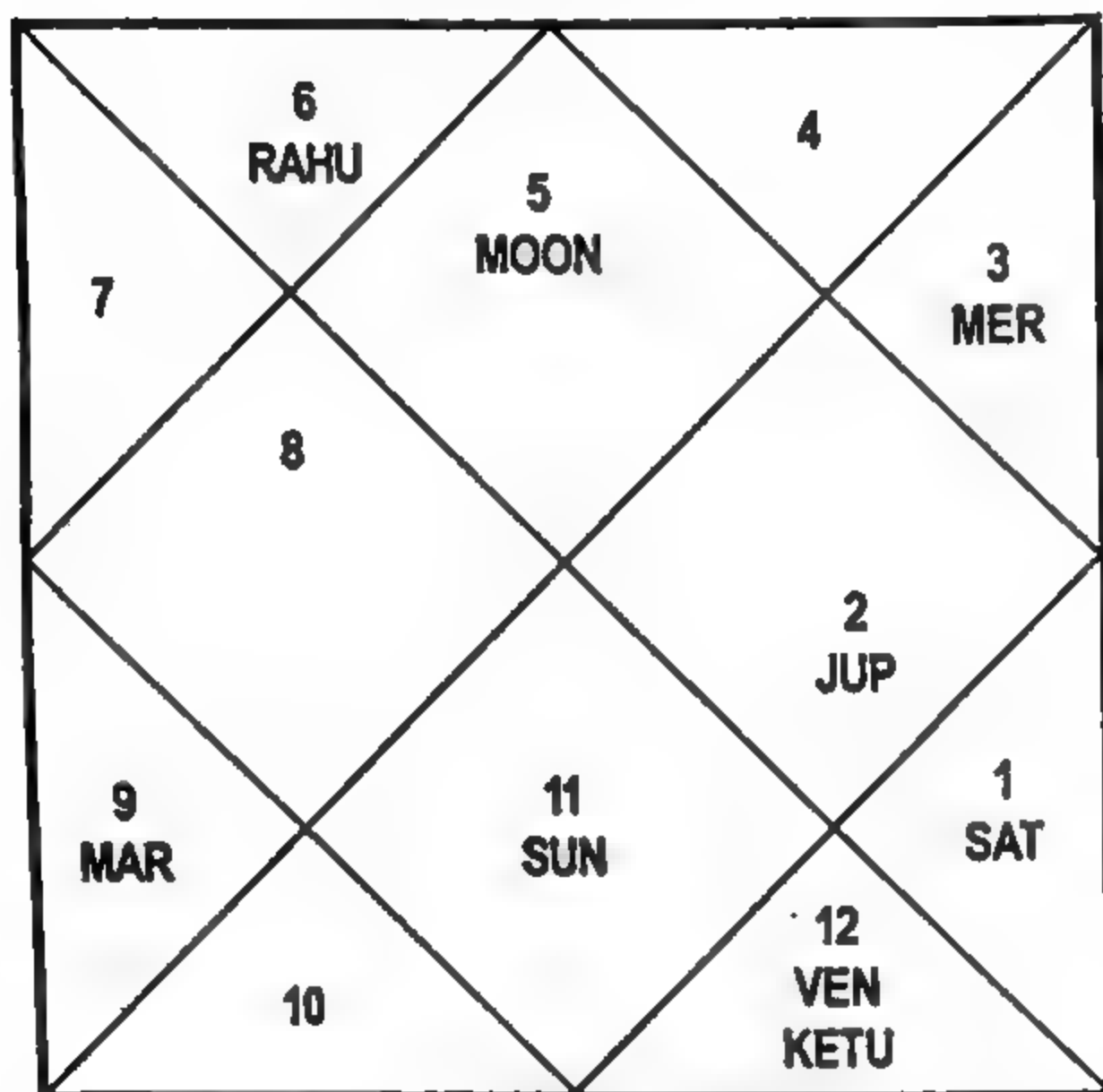
SHRI SATGURU BALAK SINGH JI

(11TH PATSHAH)

(24-2-1785 TO 6-12-1862) SARWALA THURSDAY

CHART NO. 13

MOON CHARTS



Shri Satguru Balak Singh was predicted to be born in sarwala by Guru Gobind Singh Ji on 7-10-1708 when His Holiness were asked as to who would guide the Sikhs in future, Sh. Satguru Balak Singh who named to 6 "Naam Den Wala" in fact Namdhari Sect came into being on 7-10-1708 when Guru Gobind Singh Ji declared the continuation of Guru Paratha. The exact time of birth of Sh. Satguru Balak Singh Ji is not known so Moon Chart and Navamsa Chart rising at 6.00 A.M. was prepared to delineate and configurate the planets and birth chart. Moon Chart has been given equal importance in Astrology-because it

Sikh Gurus & Avatars

remain in a sign for 2 days and 6 hours and if it does not change the sign on any particular day, Moon Chart can be safely relied upon.

At the time of birth Venus M.P. was upto 28-11-1804. Guru Ji was offered Guru Gaddi in May, 1812 during the Mahadasa of Mokshadhipati Moon. Sh. Satguru Balak Singh, according to writing of Chakarawarti met Guru Gobind Singh Ji in 1785 A.D.

Astrologically speaking the horoscope of Sh. Satguru Balak Singh Ji is unique one. Sun and Moon are Vargottam. Venus being Vargottam is also exalted in D/1 and D/9. Sun occupies the sign of Saturn. IXth Lord, Mars aspects Mokashasthana which is occupied by Mokashakaraka Ketu. 1/7 axis of Moon Jupiter causes Gaj Kesri Yoga which fructified when Guru Sahib were crowned by Guru Gobind Singh. The horoscope indicates the combinations of religion and deep meditation.



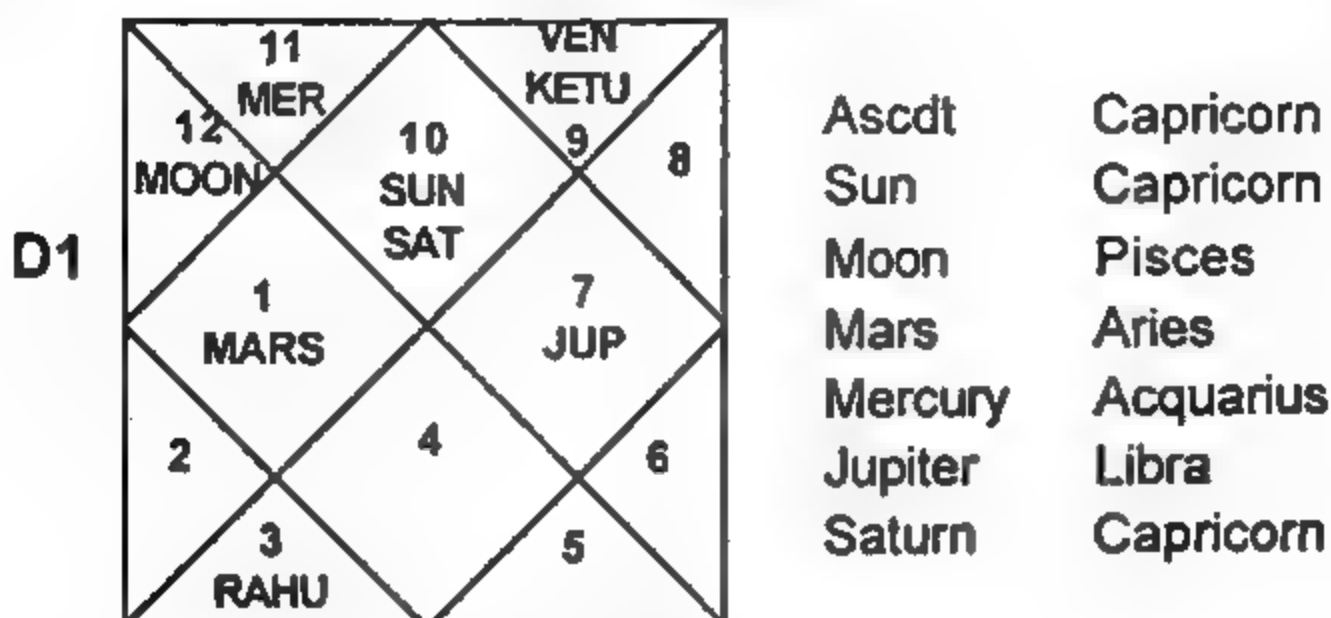
SATGURU RAM SINGH JI

SHRI SATGURU RAM SINGH JI

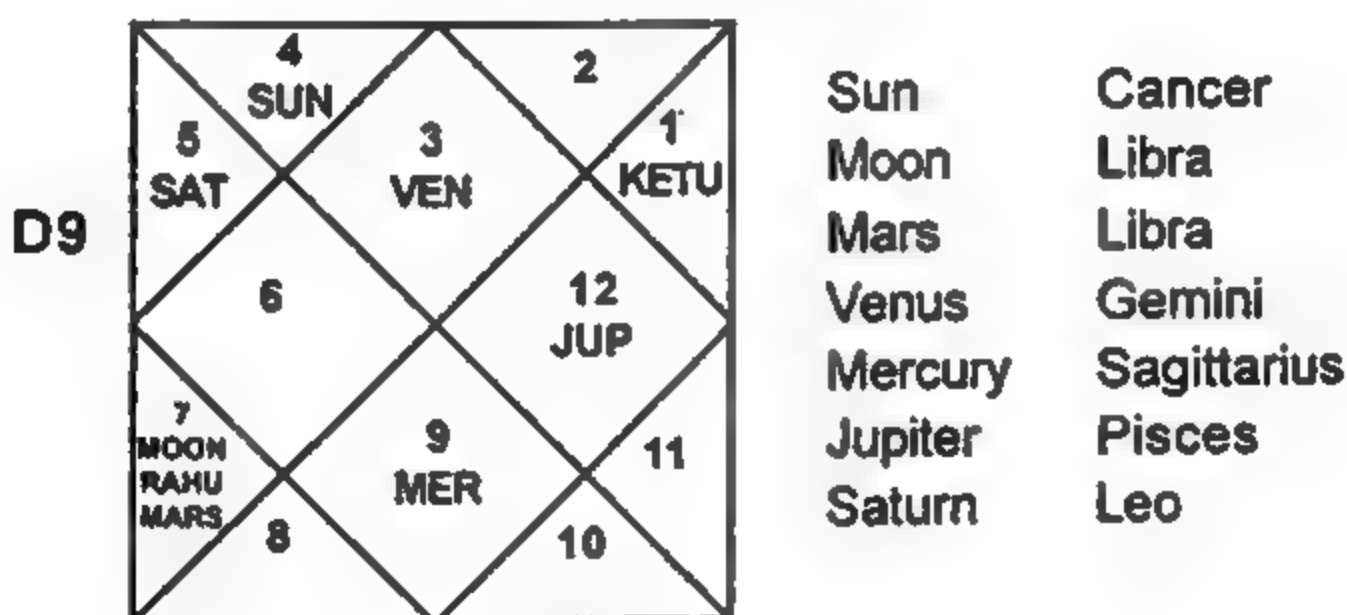
SATURDAY 3-2-1816 SUKAL-5 4.10 A.M.

CHART NO. 14

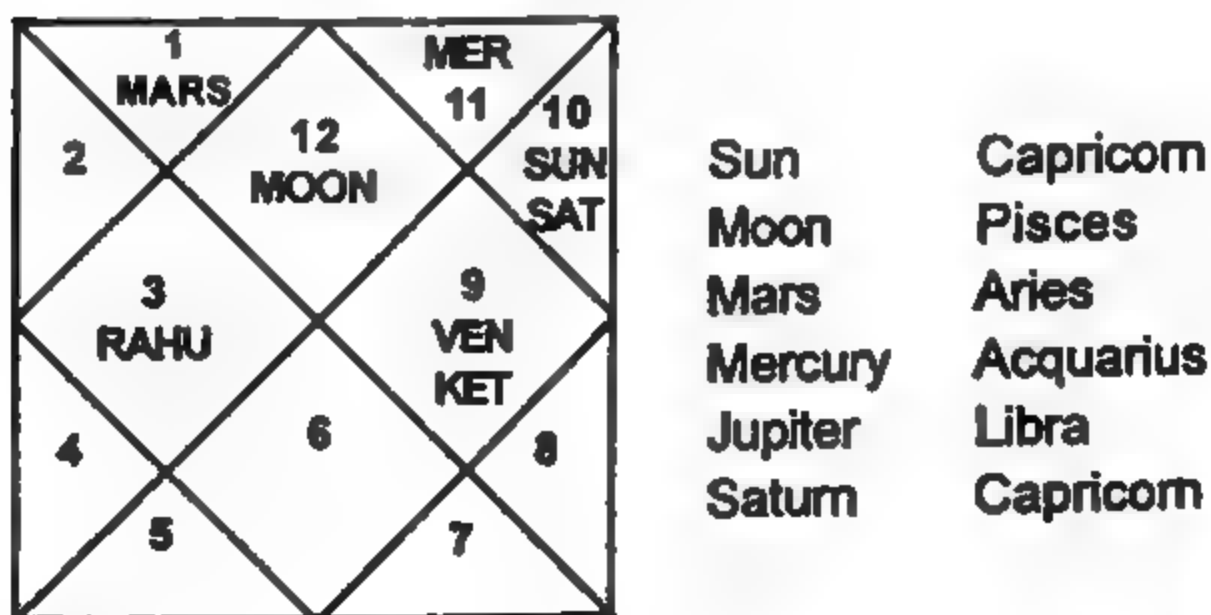
BIRTH CHART



NAVAMSA CHART

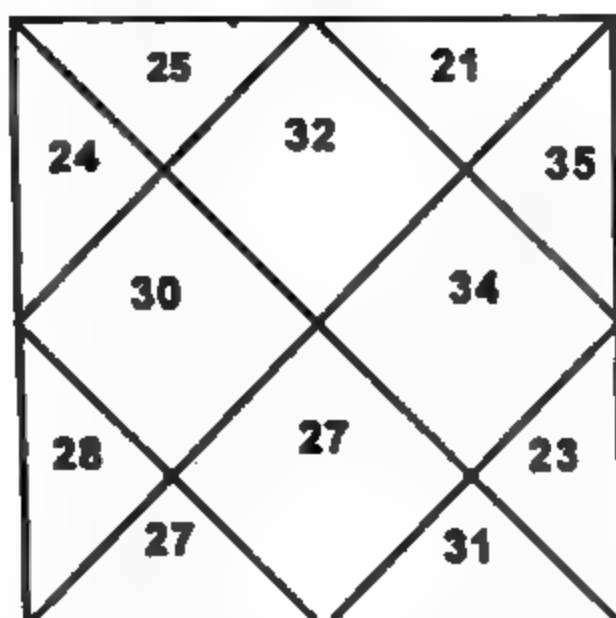


MOON CHART



Sikh Gurus & Avtars

SAV CHART



Saturn upto	3-2-1821	SUN	5/8
Mercury upto	30-2-1838	MOON	5/8
Ketu upto	30-2-1845	MARS	3/8
Venus upto	30-2-1865	MER.	5/8
Sun upto	30-2-1871	JUP.	6/8

(Period of Atrocities on Namdhari Sect.)

Moon upto	30-2-1881	VEN.	4/8
Rahu upto	30-2-1898	SAT.	5/8
Jupiter upto	30-2-1914		

32	-	25	-	24	-	30	= 111 Childhood
28	-	27	-	27	-	31	= 113 Youth
23	-	34	-	35	-	21	= 113 Old age

83 - 86 - 86 - 82 = 337

Dharma Arath

Kam

Mokasha

(1) Personality = 58% Attractive

(2) Depth in = 57%

Meditation

(3) Capacity = 67%

to work

(4) Actual = 71%

Spiritual gains.

Generally 45% points are sufficient to make appearances in society but Guru Sahib was gifted with extra ordi-

nary qualities.

Born in the morning hours on Sukal Panchmi Purana Tithi, Guru Sahib had magnanimous and perfect personality as indicated by Purana Tithi ruled by Jupiter which is in the karmasthana (10th house). The minimum points in the 12th house in S.A.V. reveals that Guru Sahib had to stay in foreign lands which justifies the spirit of true freedom fighter. The then (contemporary) government was not having benefic aspect qua Guru Sahib and Namdhari Sect because Sun was under the malefic influence of Saturn. Jupiter occupying 10th house was also under the malefic influence of Saturn and Rahu. Since Lagna Lord, occupies Lagna there is no astrological indications of any suffering of Guru Sahib at the hands of the then torturous government. Guru Sahib had tough time from 1871 to 1881 during the Mahadasa of 7th lord which is under the malefic influence of another Marka (2nd lord)

Note : The astrological combinations Justifying the true-ness of deep religiousness are apparently visible because Sun, the Atmakarka planet conjuncts Varaigyakarka Saturn. Moon the Manakarka is also under the direct aspect of Saturn. IXth Lord is aspected by Jupiter, Ketu is in the Mokashasthana.

18-1-1872 BLACK DAY FOR INDIA

During the Malefic sub period of Mars having Malefic Argala of Rahu, 66 Kukas were shot dead in Punjab in continuation of Freedom fight.

- A Sacrifice for Nation



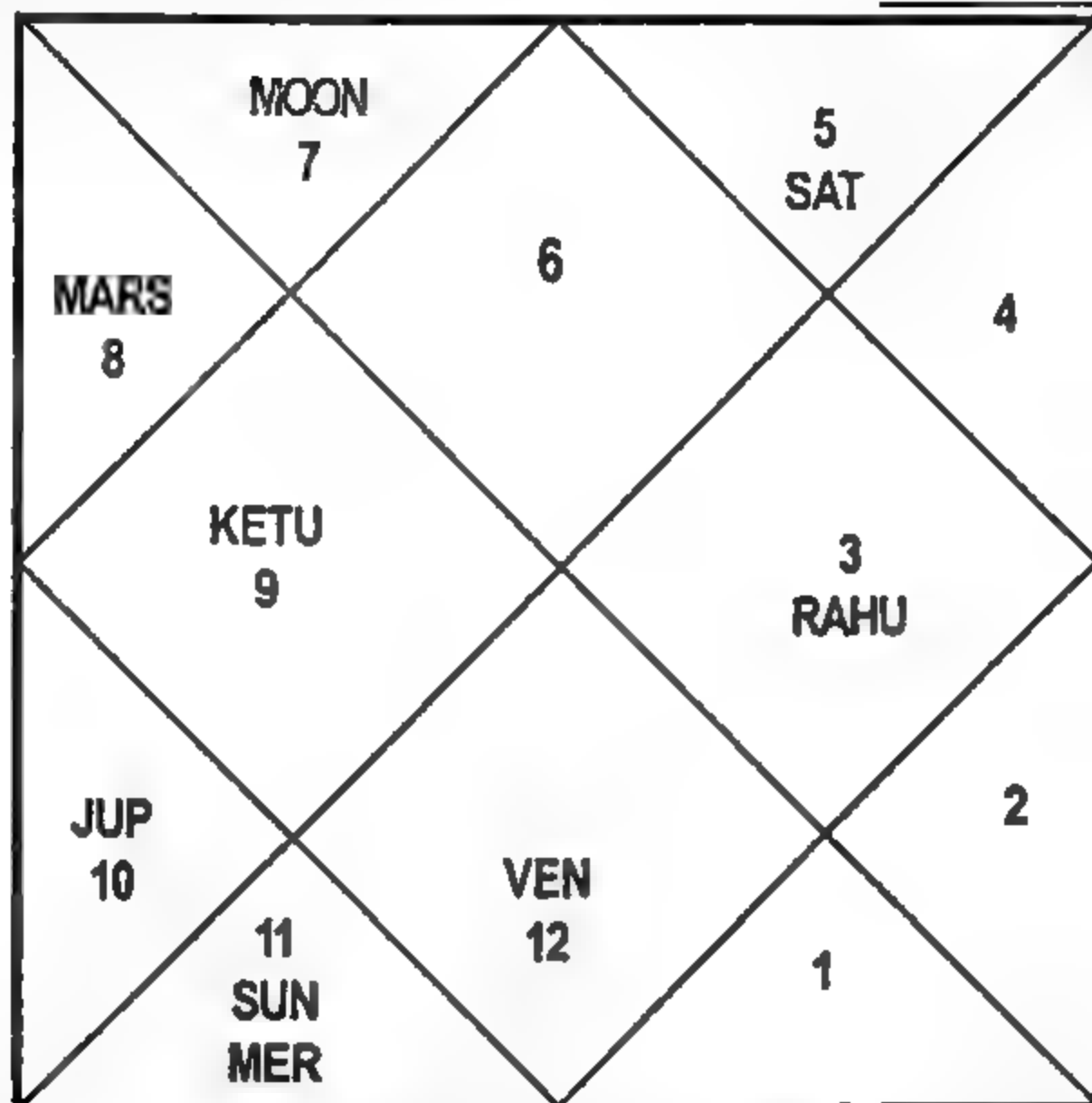
SHRI Satguru Partap Singh Ji

Sikh Gurus & Avtars

Shri Satguru Partap Singh Ji

Born on 9.3.1890 Sunday 8.30 P.M. Chaitra Vadi Teej

CHART No. 15 Birth Chart



Note : It is interesting to note that Birth charts of Sh. Satguru Partap Singh Ji, Sh. Satguru Gobind Singh Ji, Sri Jesus Christ and Shri Satguru Jagjit Singh have SAME-
LAGNA (ASCENDENT)
-VIRGO.

Balance of Maha Dasa: Mars 3 Years 5 Months 2 Days

Mars upto 12-8-1893

Rahu upto 12-8-1911

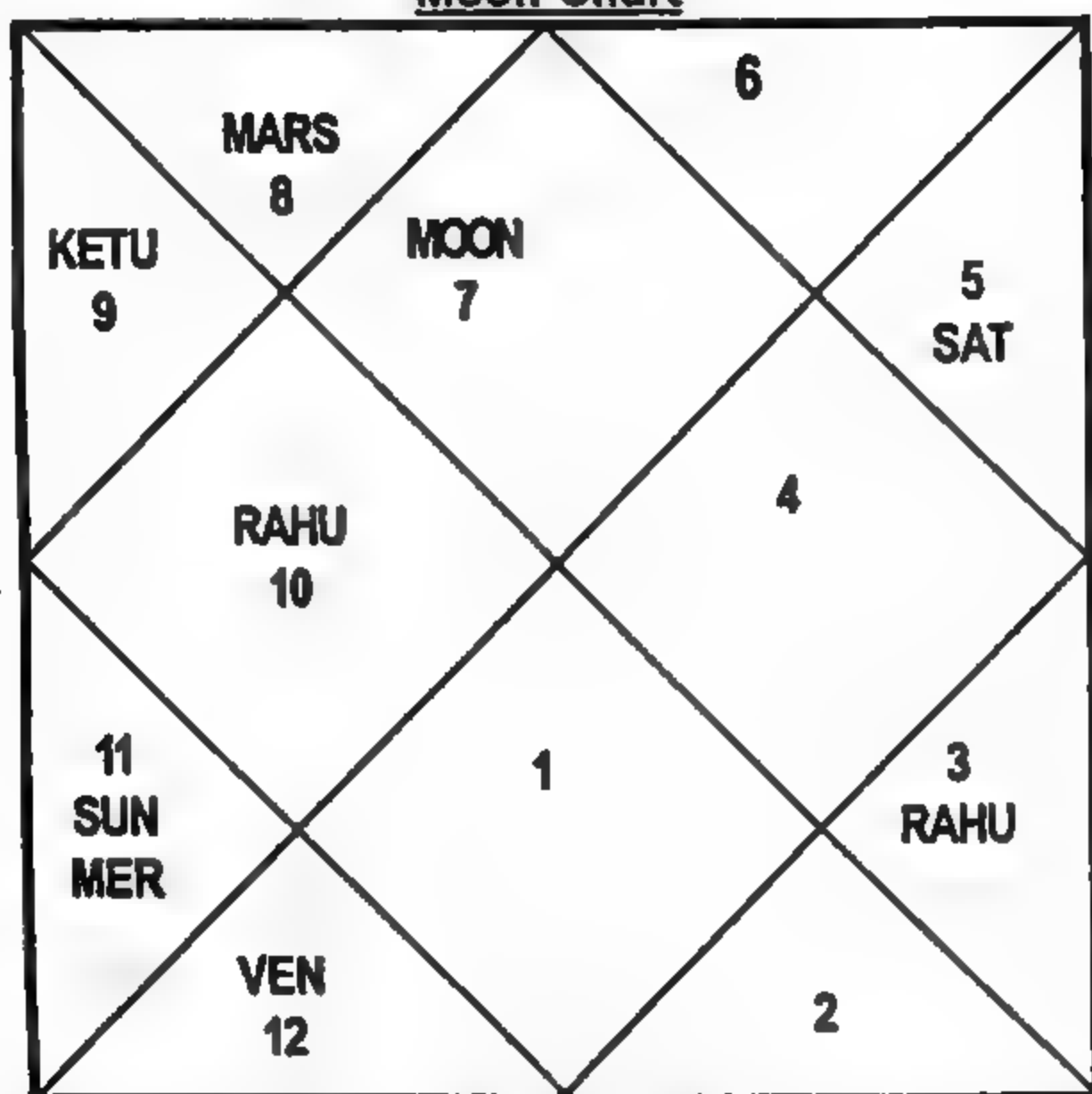
Jup upto 12-8-1927

Saturn upto 12-8-1946

Mercury upto 12-8-1963

1. Saturn aspects SUN.
2. Saturn aspects MOON.
3. Ketu aspects MOKASHASTHANA
4. Jupiter aspects 9th House.

Moon Chart



Jupiter is the lord of VIth house where venus is exalted. Jupiter the lord of house of wife was responsible for giving marriage opportunity during its Mahadasa which started in Aug. 1911. In Jupiter Mahadasa and Saturn Avtar Dasa the marriage was solemnized according Anand Marriage on 20-12-1914 (7th Pausa 1971). Venus placement in VIth house is bad. (कारका विनाशो भाव) Venus is the natural Karka of VIth house for male so its placement in VIth house was proved harmful and Mata Ji left for heavenly abode in the year 1926. When Rahu's Avtra was running in the M.P. of Jupiter. This is also indicated by KUJU DOSHA from MOON Chart. VIth Lord Jupiter being in debilitation is also hemmed between two malefics.

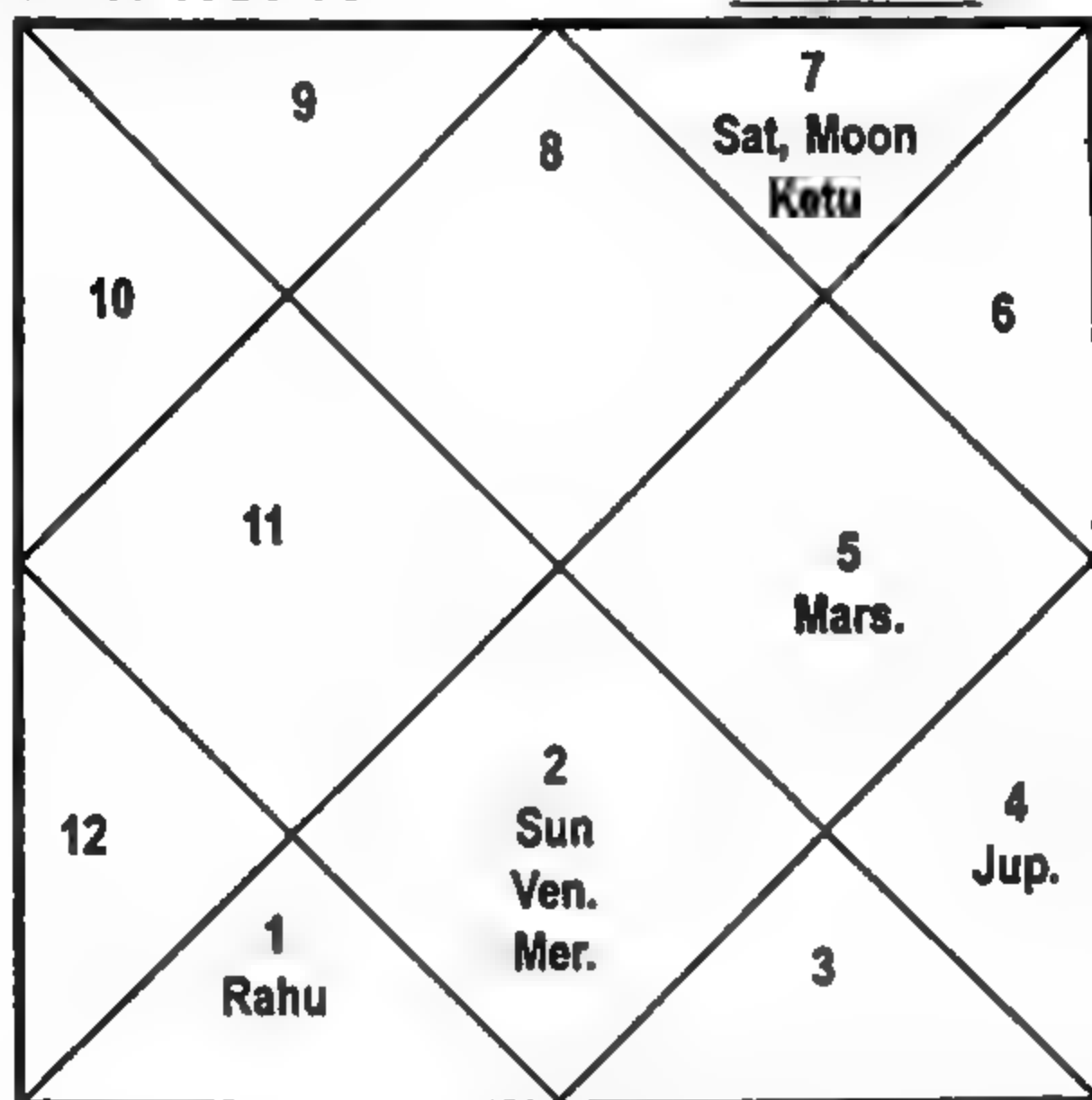
Moon, the lord of 2nd house and Venus the natural Karka for music are well posited. Moon is Vargottam and Venus is exalted. Guru Sahib developed special taste for music.

SHIRDI SAI BABA

18.5.1837 8.21A.M. 76°-30'E

CHART NO. 16

Birth Chart



Sai Baba had an aggressive bent of mind and he never expected much from the people. Mars and Saturn are conjuncting in D/9 in Aries.

Baba Ji had Saraswati yoga-

Venus in Kendra or Trikona and Jupiter is exalted or infriendly sign. This gave truthfulness to the native.

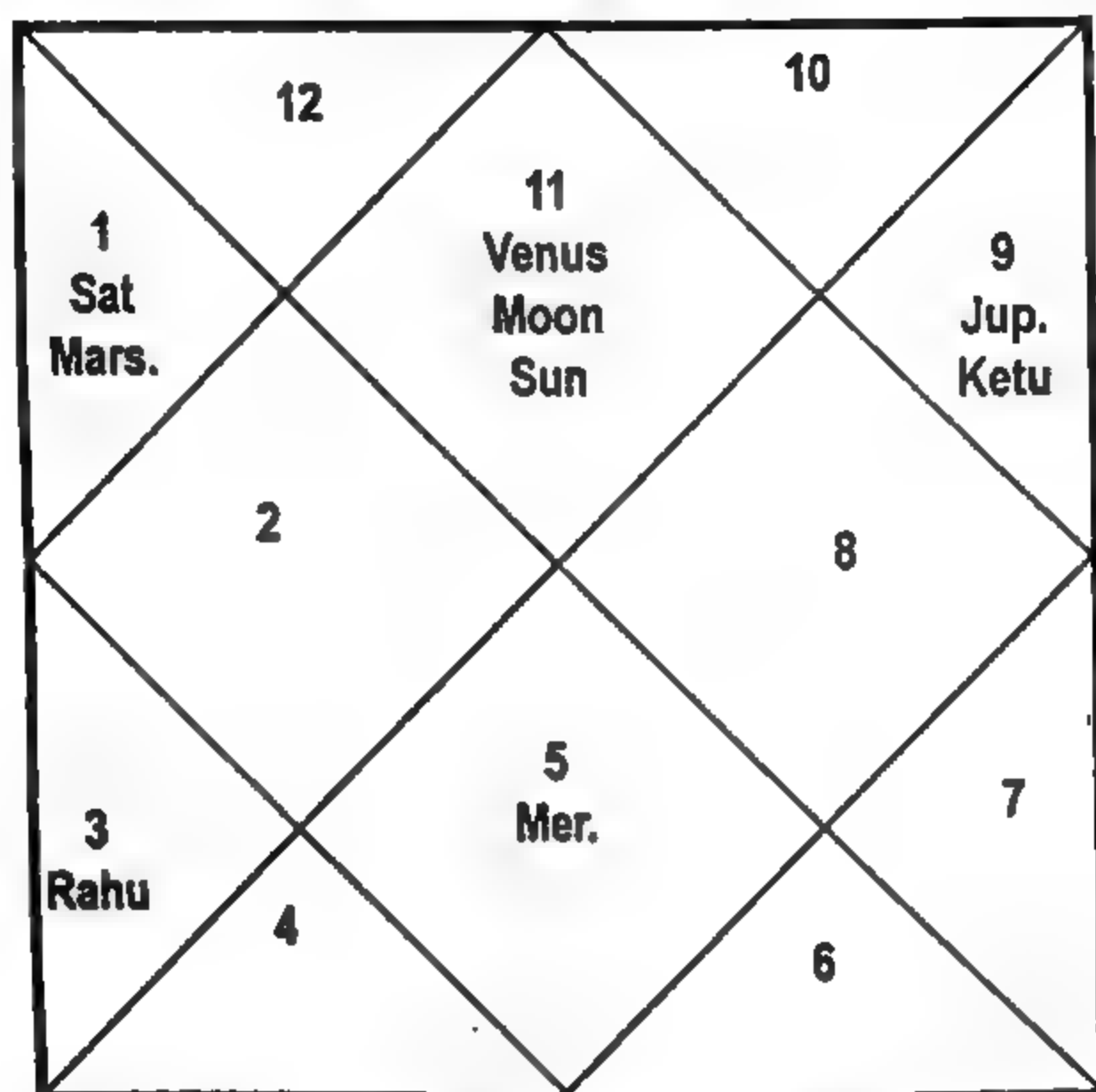
Saturn, Vairagyakarka conjuncting Manakarka Moon in 12th house.

Saturn also affecteing Atmakarka Sun as the latter occupies the navamsa of Saturn.

Ketu, Mokshkarka is itself in Mokasahsthana.

Jupiter is exalted in IXth house.

Navmasa Chart



There is Gaj Kesri Yoga and Malvya Yoga which worked for Baba Ji.

Baba Ji stressed upon the necessity of GURU. According to him worship of Guru is a must for self realisation.

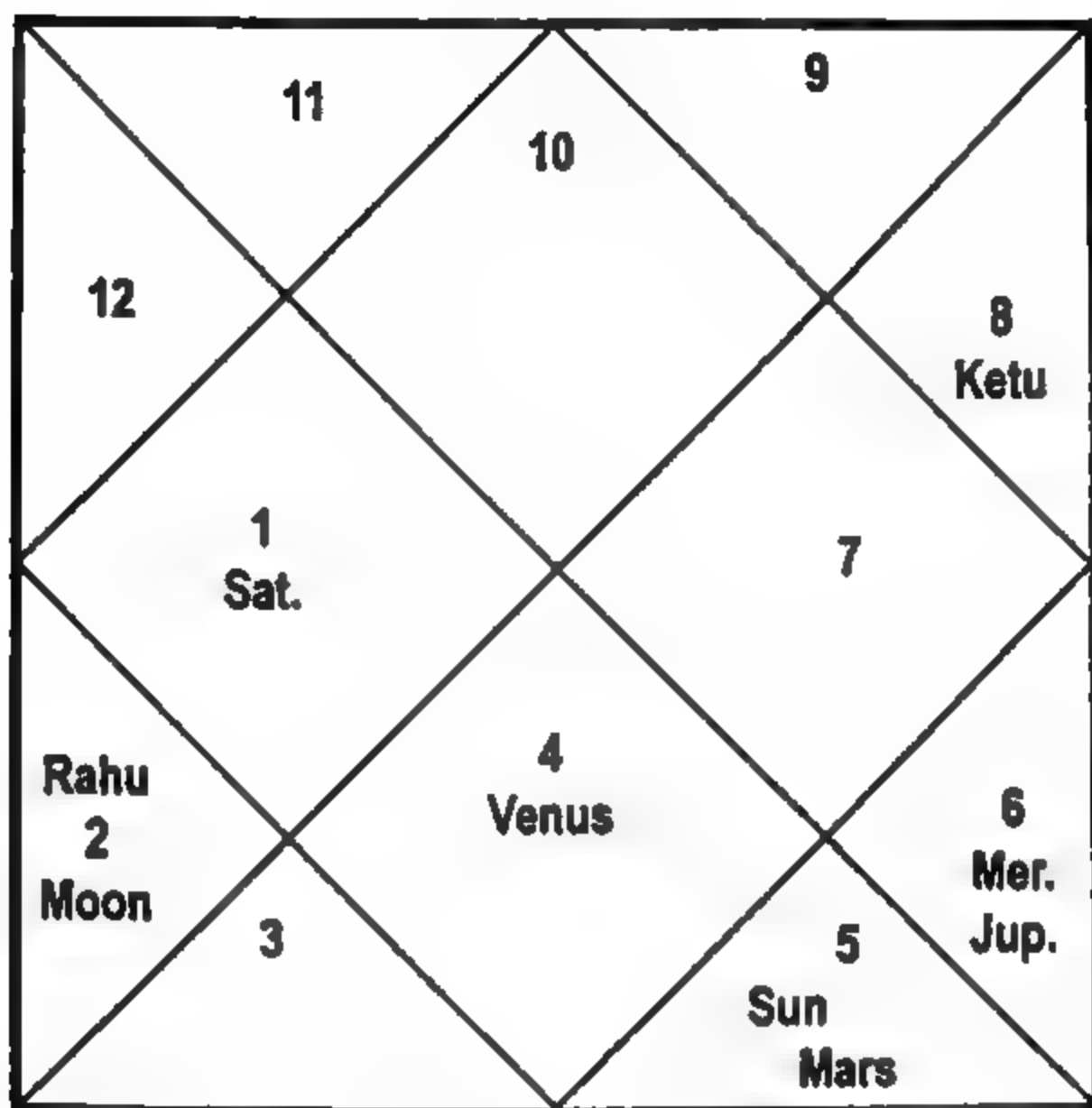
[NAMDHARI SECT ALSO PREACHES THE SIGNIFICANCE OF LIVING GURU, GURU OPENS DOOR FOR DECIPLES TO HAVE DARASHAN OF GOD. THE REAL TEACHING OF NAMDHARI SECT LIES IN TRUE SERVICE TO HUMANITY]

NOTE:-THE ARTICE ON SAI BABA JI WAS PUBLISHED IN A.M. JAN. 1998 AT PAGE 33.

MOTHER TERESA

27.8.1910 5.33P.M. SCOPJA(YOGASLAVIA)

CHART NO. 17



A nun of international repute had done a lot for the uplift of down Trodden. She served the teeming millions. Exalted Moon and Mercury conjunction developed sense of service to the humanity and in this way she claimed public recognition. Though the astrological combination to claim the status of Guru is not available but she did a lot for humanity.

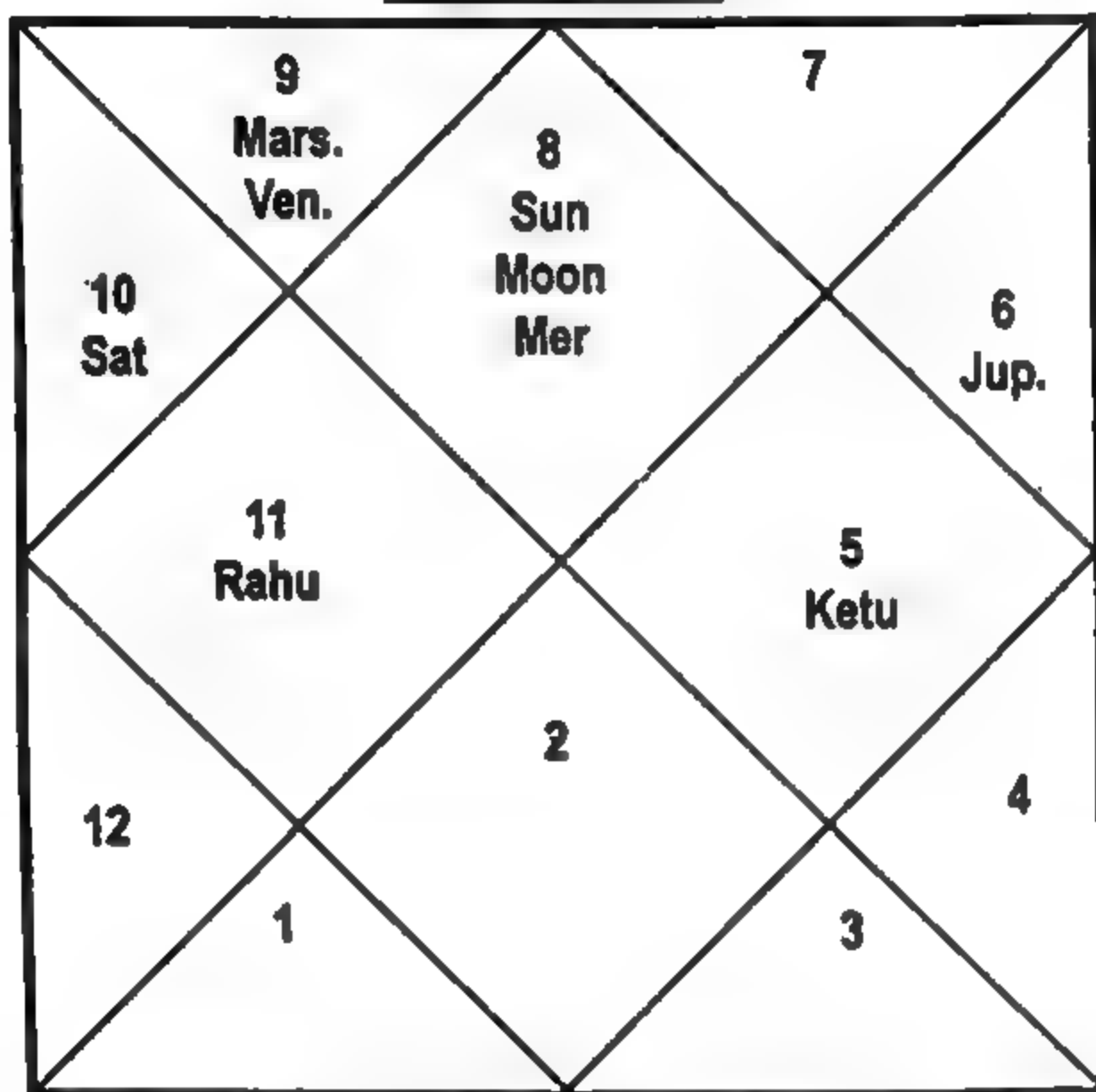
- (1) Saturn does not aspect Sun.
- (2) Saturn does not aspect Moon.
- (3) Ketu does not occupy Mokashthana but Jupiter conjuncts exalted mercury in the IXth house.

JAIN MUNI SEHAJ MUNI MAHARAJ

18.11.1933 - PUNJAB

CHART NO. 18

MOON CHART



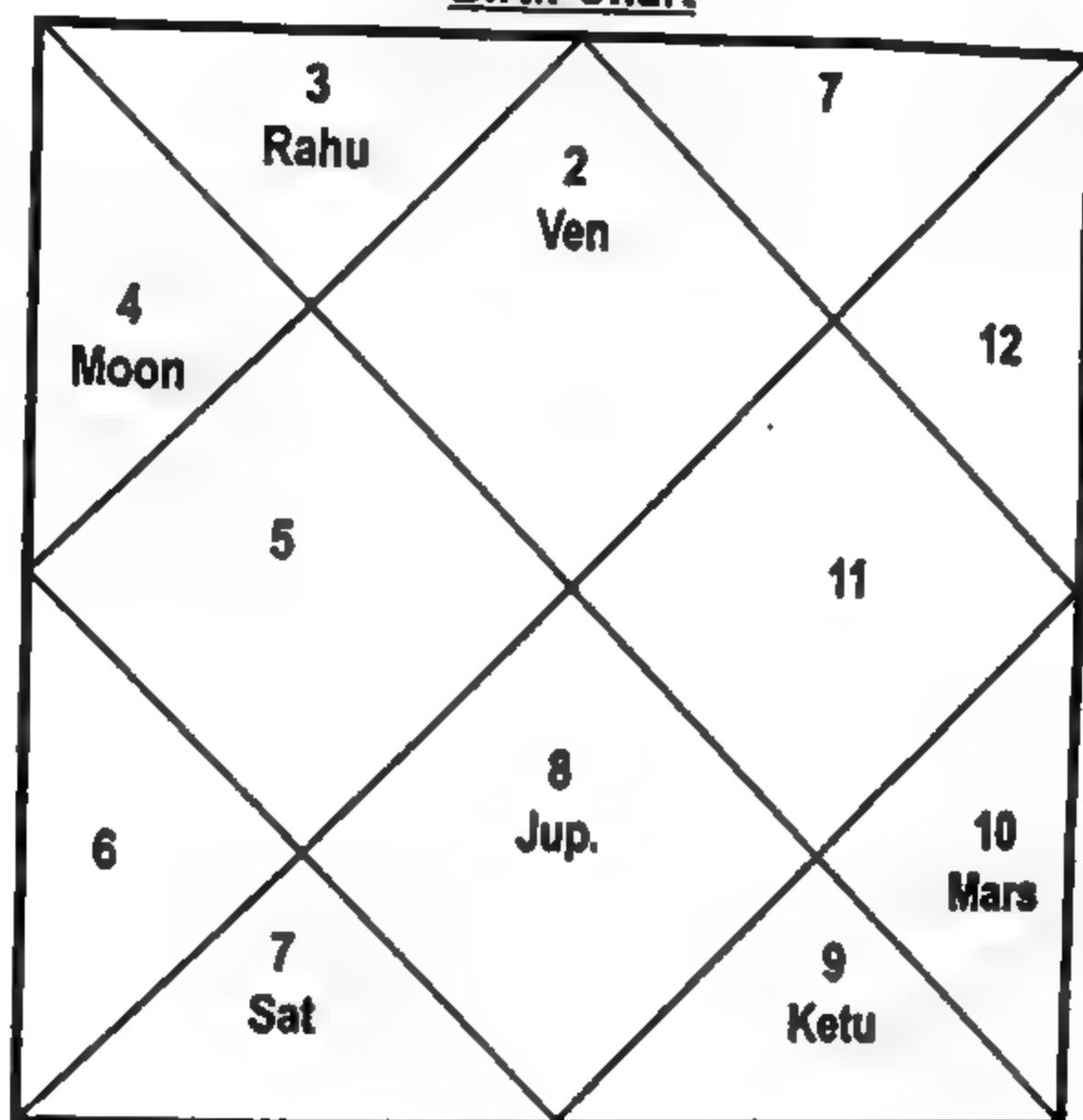
Jain Muni Sehaj Muni (Swetambri) is a MONK preaching his message. He has been observing fast and he successfully remained on Fast without taking anything except water from 22.6.94 to 8.1.95 (More than 200 days) He has numerous followers because Atmakarka and Mankarka are on sympathetic wave.

- (1) Varalgyakarka Saturn does not aspect Sun and Moon.
- (2) Ketu is not in Mokshakarka.
- (3) Jupiter has no link with IXth house or IXth lord.
- (4) There are Sattvik planet in Lagna Justifying the life of a religious Monk.

Adi Sankaracharya

CHART NO. 19

Birth Chart



This Great Adwaita Preacher and Philosopher was born at Kalati in the present TGravancore State about 7 miles from the Railway Station Angamali. A brief sketch of the positions of planets, is given in Sankaravijaya by the famous Madhavacharya or Sri Vidyaranya, the 11th Jagad Guru in the order of success in on the Pontifical Throne of Sringeri Mutt. Sankaracharya, was born in an auspicious Lagna, combined by an auspicious planet, aspected by a benefic, when Guru was in a Kendra, and the three planets, Mars Sun and Saturn were in exaltation. This is very meagre and much cannot be made out

of this short Stanza. He was ordained as a Sanyasi on the 3rd day of the bright half of the Lunar month Vaisakha in the Cyclic year Parthiva in Saka Vikram, 22 B.C. 36 so he was only 2 days less than 8 years old when he received the Pontifical orders.

He established the Shanmathas or the six different important sects, and destroyed the Durmatas or evil religious doctrines which had sprung up like mushrooms all over India and which were eating into the very vitals of the morals of the nation, and causing degeneracy among the masses. He consecrated Suraswaracharya as Jagad Guru on the Poornama (full moon day) of Chaitra in the Cyclic year Vijaya and Sankara was only 16 years when he ordained, as his disciple the then greatest scholar in India, viz., Mandana, Misra, Sankara went to Kailasa on the 12th day of the bright half of the lunar month Jaista in the year Soumva, Vikrama, Saka 46 or B.C. 12. He was therefore 32 years, one month and 7 days according to Chandramana or lunar calculations. Sankara was ordained as a Sanyasi by Govinda Bhagavat Padacharaya in his 8th year. As he was born in Punarvasu, 4th quarter, he had the Dasa of Guru for 3 years. Then the Dasas of Sani 19 years and the Bhukties of Buda, Kethu, Sukra, Ravi, Chandra and Kuja in the Dasa of Budha aggregating to 9 years, 5 months and 27 days or a total of 31 years 5 months and 27 days elapsed. He therefore ended his mortal career in the Bhakti of Rahu in the major period of Buda. It will be seen that Buda is in the 12th and Rahu is in the 2nd both unfavourable for life. To make even the shortest summary of Sankara's Philosophy in a small horoscope is out of question. Sankara's creed tolerates the worship of all the Deities and all his 6 matams or religious doc-

Sikh Gurus & Avtars

trines of worship are-1. Siva, 2. Vishnu, 3. Surya, 4. Sakti, 5. Ganapathi and 6. Bhairava, avoiding the objectionable portions among the latter three. "Individual souls emanating from the universal soul para Brahma are like the innumerable sparks from a blazing fire, from Him they proceed and to Him they return being of the same essence. The body with its organs is joined by the soul, which has neither birth nor death. It is a part and parcel of the divine essence and as such it is immortal, infinite, intelligent, sentient, omniscient and true. It is governed by the Supreme God. its active manifestations are not of its essence but inductive through its organs." Sankara established four Mutts, one at Badari Narayan one at Jagannath, one at Dwaraka and one at Sringeri.

- (1) Saturn aspects Sun.
- (2) Saturn aspects Moon.
- (3) Ketu aspects Mokashsthana.
- (4) Mokshadhipati exalted in IXth house.

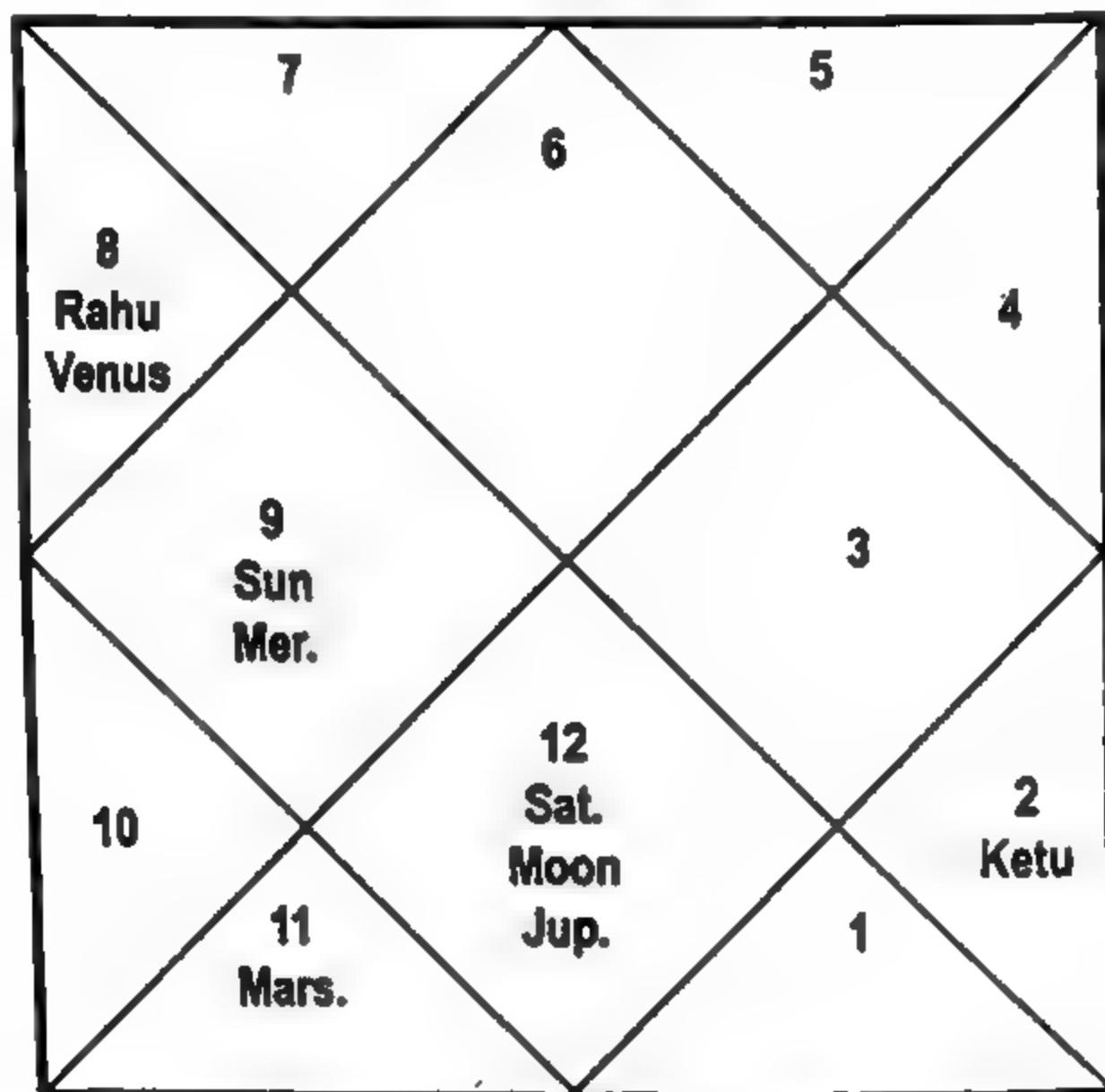
Note : This Horoscope along with data has been taken from The Royal Horoscopes By Prof. Suryanarain Rao. The astrological combinations have been chalked out by the Author.

JESUS CHRIST

CHART NO. 20

Birth Details - Born on 25th December 7 B.C. on Friday at about 10.18 p.m. (A.V.C. 747) (Lat. 31°43'N Long. 35°13'E)

Birth Chart



Special features- The lagna is Virgo or Kanya. Virgo representing the virgin and thus being in conformity with the belief held by Christians that Christ was born on Virgin Mary. The lagna is powerfully aspected by jupiter, mars and saturn. Jupiter's aspect as a benefic is highly beneficial.

Regarding the date of Christ's birth, I have mostly relied upon the findings of Mr. Cyril Fagan, as given in the

1937 winter issue of American Journal of Astrology, wherein he has endeavoured to construct Christ's horoscope on the strength of the available evidence gathered from different reliable sources. In the 6th Century A.d. Dionysius Exiguus, the Synmthian Monk, fixed the "present calendar by significant. Lord of lagna mercury is in a friendly sign with the sun. Mercury is in lagna in Navamsa, powerfully aspected by Jupiter who is neecha but who has obtained neechabhanga as also by mars. Christ was born under the influence of Elarata so that soon after his birth himself and his mother were removed to Egypt through fear of King Herod. Christ grew up in extreme seclusion and this is indicated by saturn aspecting lagna. The house of Profession from the moon is powerfully aspected by saturn and this shows that Jesus followed "a humble trade" (carpentry) and worked with his own hands. The presence of Kethu in the 9th from lagna gave him Atmagnana or the knowledge of self and saturn aspecting the 9th suggests that he consercrated the common lot of toil and poverty and thereby showed the intrinsic sacredness of human life. Saturn aspecting the 10th from the moon also reveals that his followers were unlearned and ignorant men chosen from the humblest of the people. The lord of navamsa lagna is associated with several laying down that Jesus Christ was born on 25th December 753 years from the foundation of Rome. Biblical Scholars have seriously questioned his findings. In the 2nd Century St. Francis and St. Tertullkian fixed the date of the nativity as occurring in the 41st year of Augustus (3.B.C.)". Many methods have been adopted at arrive at the true date of Christ's birth but all attempts seem to have led to nothing but highly dubious results. The one important data which should guide an astrological student is the reference made to the

Sikh Gurus & Avatars

remarkable Conjunction of Jupiter and Saturn in Pisces", which must have heralded the birth of the Messiah." The magi of the Persian astrologers were mindful of these prophecies and were expecting the birth of the long promised Messiah. The conjunction took place in 7 B.C. and this must be the year of Christ's birth. The magi or the Chaldean astrologers who had gathered their knowledge of the planets especially jupiter and kethu suggesting his ascetic learnings. Kethu in Karakamsa with (or aspected by) Saturn made him a Tapaswi. Malefics in karakamsa or in the 12th from karakamsa have the power of making one renounce the world and devote himself to serving others and show them the way to salvation. In Christs horoscope, kethu and saturn, two powerful malefics, are in karakamsa. Atmakaraka is jupiter and he is responsible for having caused Hamsa yoga and Gajaesari yoga. This is a unique combination indicating the high degree of soulforce possessed by Christ. His moral stability is evident not only from the fact that venus is completely free from affliction (Rahu is 21° removed from Venus) but also by the presence of karmayoga. His kindness and benevolence are brought out by the presence of pasa yoga. A slight adaptation of the 4th stanza of chapter XV of Brihatjataka reveals the presence of Parivraja yoga which has contributed considerably to the greatness of Christ as a yogi.

Saturn aspects Sun and Moon. Jupiter aspects Ninth Lord Venus. Mokshadhipati is in the sign of Jupiter, which is aspected by vairagaya karka saturn.

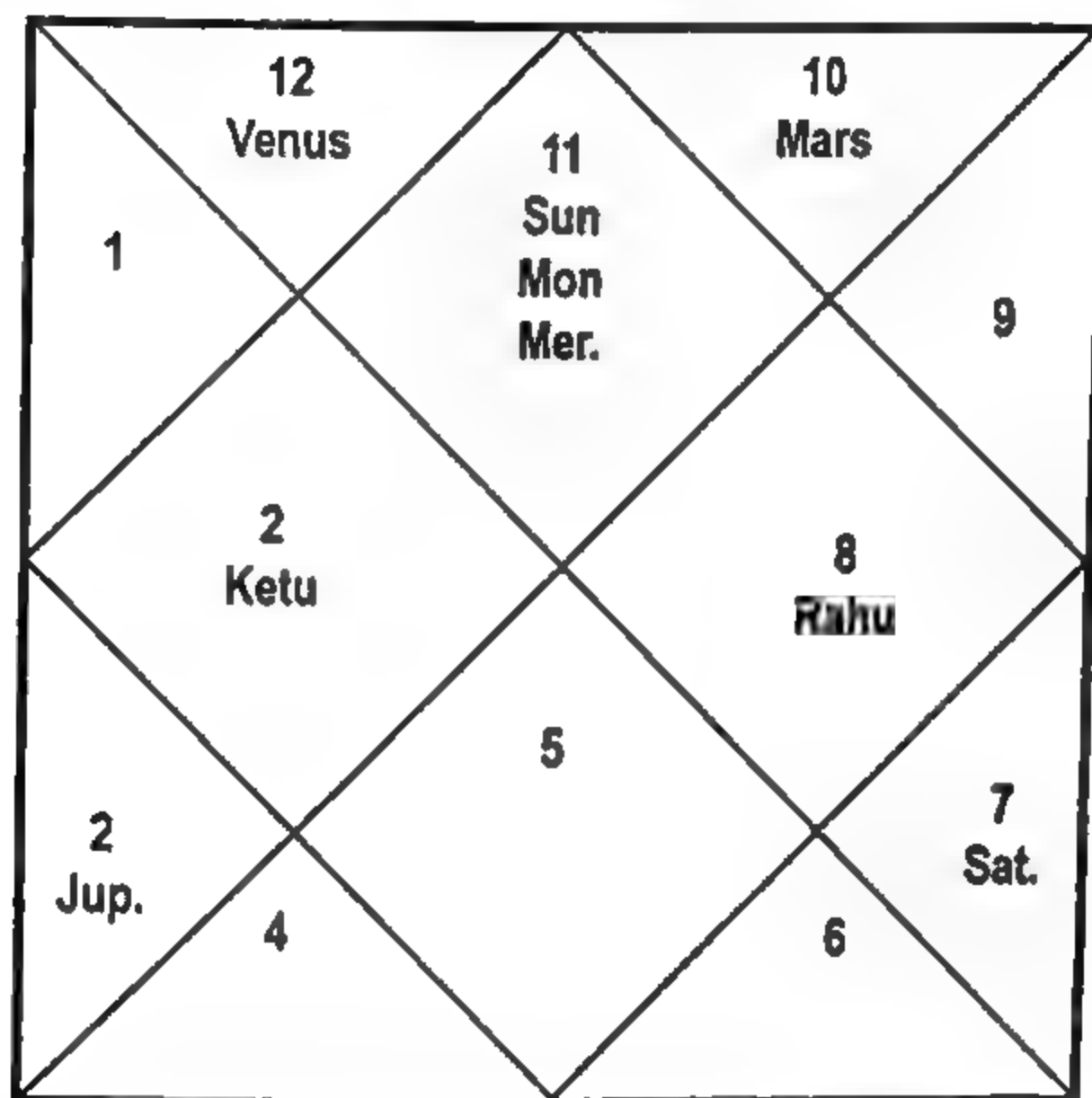
Note : The horoscope is from royal horoscopes (ibid.) The astrological combinations are chalked out by the Author.

SRI RAMAKRISHNA PARAMAHAMSA

BIRTH CHART NO. 21

Birth details:- Born on 18th February 1836 at about 6.23 a.m. (Lat 22° 53' N, Long 87° 44' E)

Birth Chart



Balance of Jupiter's dasa at Birth year 12.1.6 Lagna is Kumbha or Aquarius and the Lord of lagna Saturn is exalted in the 9th being aspected powerfully by Jupiter Lagna is also aspected by Jupiter. The conjunction of the Sun, Moon and Mercury in Lagna aspected by Jupiter indicates a great change in life which made him undergo peculiar yogic experiences. The atmakaraka Sun being aspected by Jupiter is suggestive of the grant development of the soul. "If saturn or Lord of lagna aspected the lord of the sign occupied by Moon, an ascetic is born", is

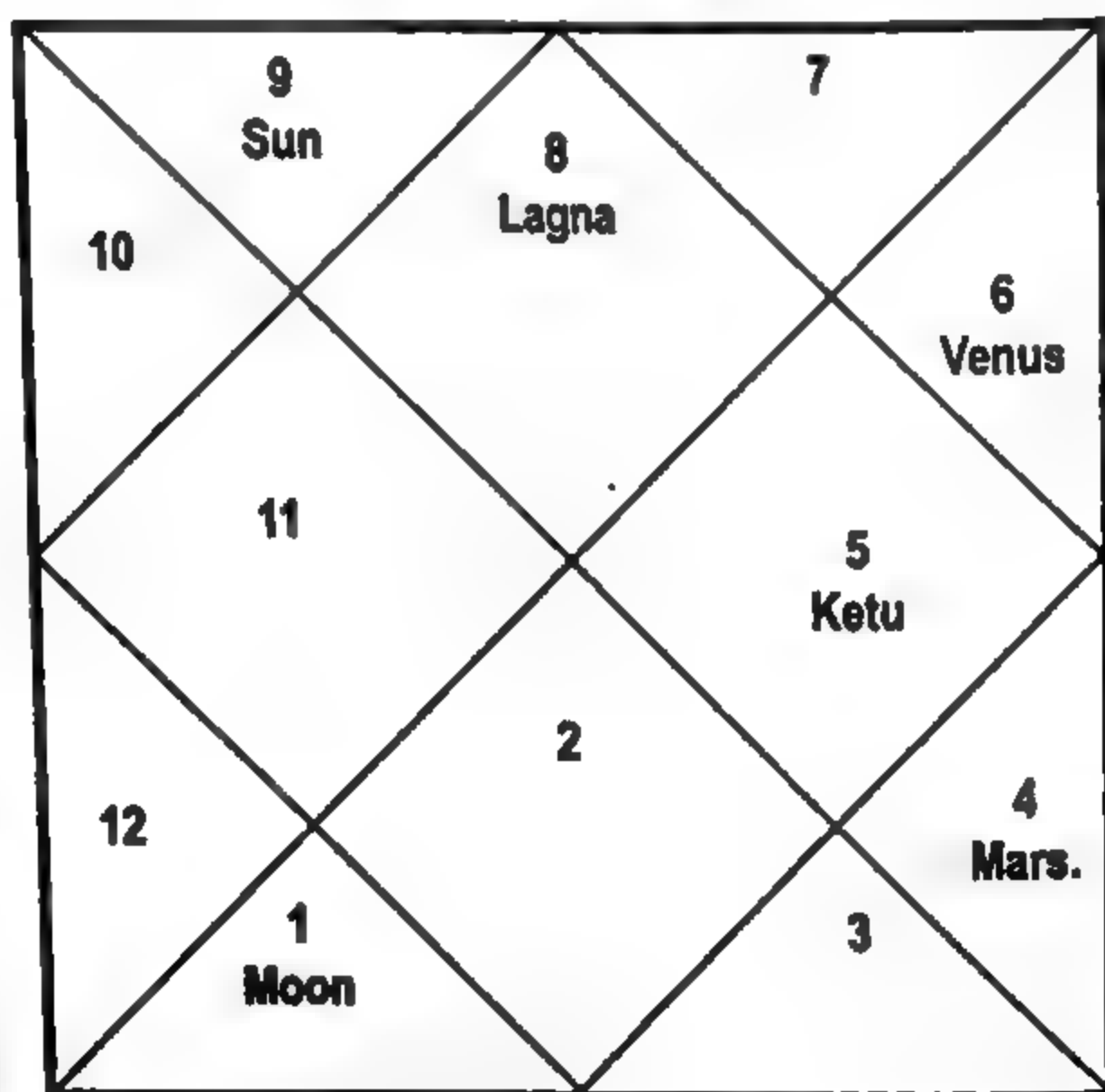
Sikh Gurus & Avtars

present because Saturn happens to be the Lord of both lagna and the Chandra Lagna. One takes to renunciation when the Moon occupies an Amsa of Saturn or Mars and is aspected by Saturn. In this Horoscope the Moon is in the Amsa of Mars aspected by Saturn. The pragnokaraka Mercury occupies a Vargothama.

Sun & Moon are in the sign of Saturn which is exalted in the ninth house. Jupiter aspects ninth house. Ketu does not excepts moksh sathana. There is no direct aspects of Saturn on Sun & Moon.

Note : The Horoscope is from The Royal Horoscopes (ibid.) The astrological combinations are pointed out by the author.

Navmasa Chart

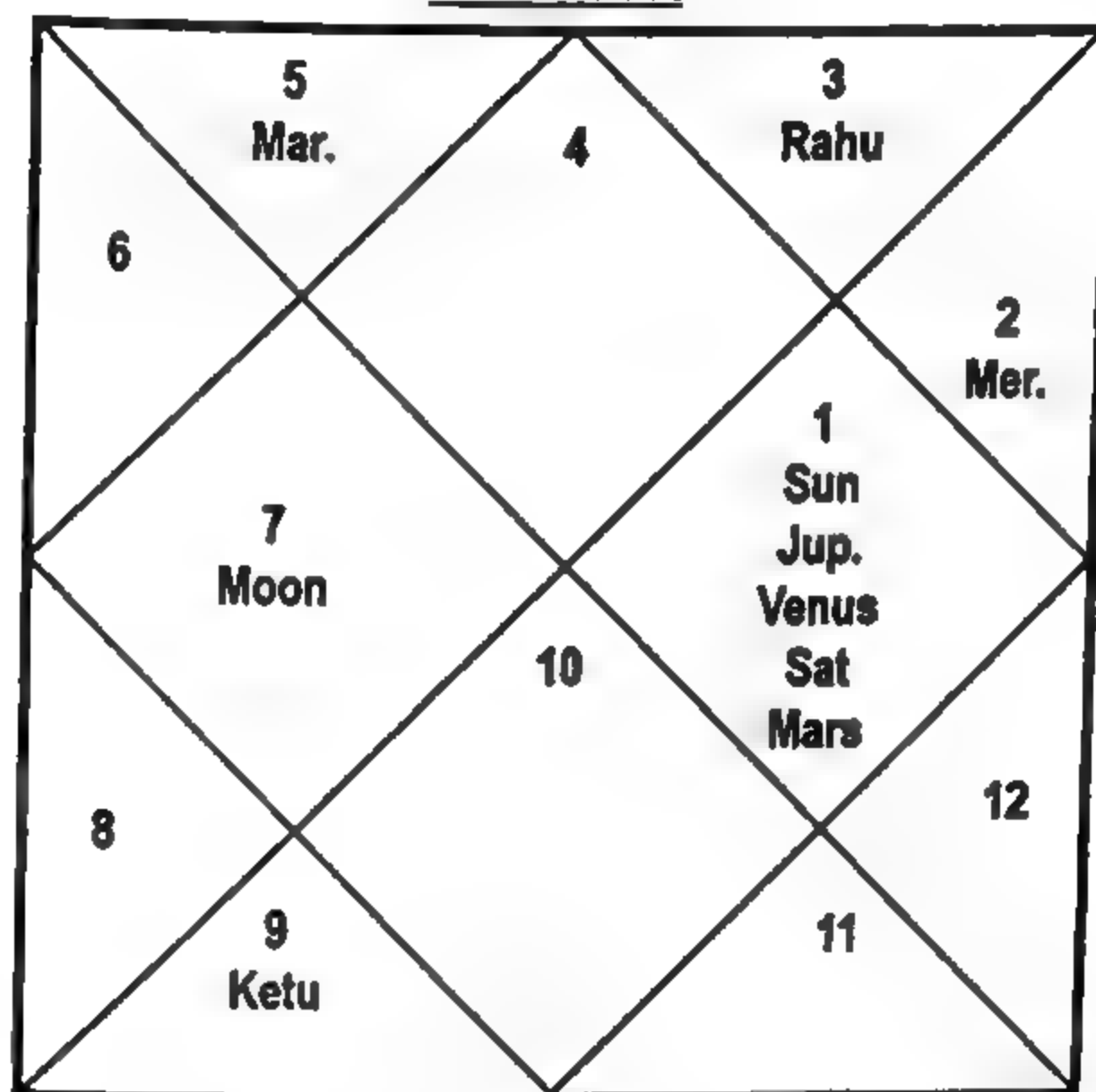


SRI GAUTAM BUDDHA

CHART NO. 22

Birth details:- 14th April 623 B.C. at about midday (Lat 27°8' N Long 83° 5'E)

Birth Chart



Balance of Jupiter's dasa at birth: Years 15-1-6. The Lord of lagna Moon is full and occupies the sign of venus aspected by five planets. Hence Lagnadhipathi is immensely fortified. Both the Lagna and Lagnadhipathi are subjects to the aspect of Mars. In Navamsa lagnadhipathi Moon is in Mesha. These dispositions conferred on the Budha great physical beauty and a magnetic personality. Because of the aspects of Venus, Mars and Jupiter on Lagnadhipath, he was handsome, fair in colour, stately to



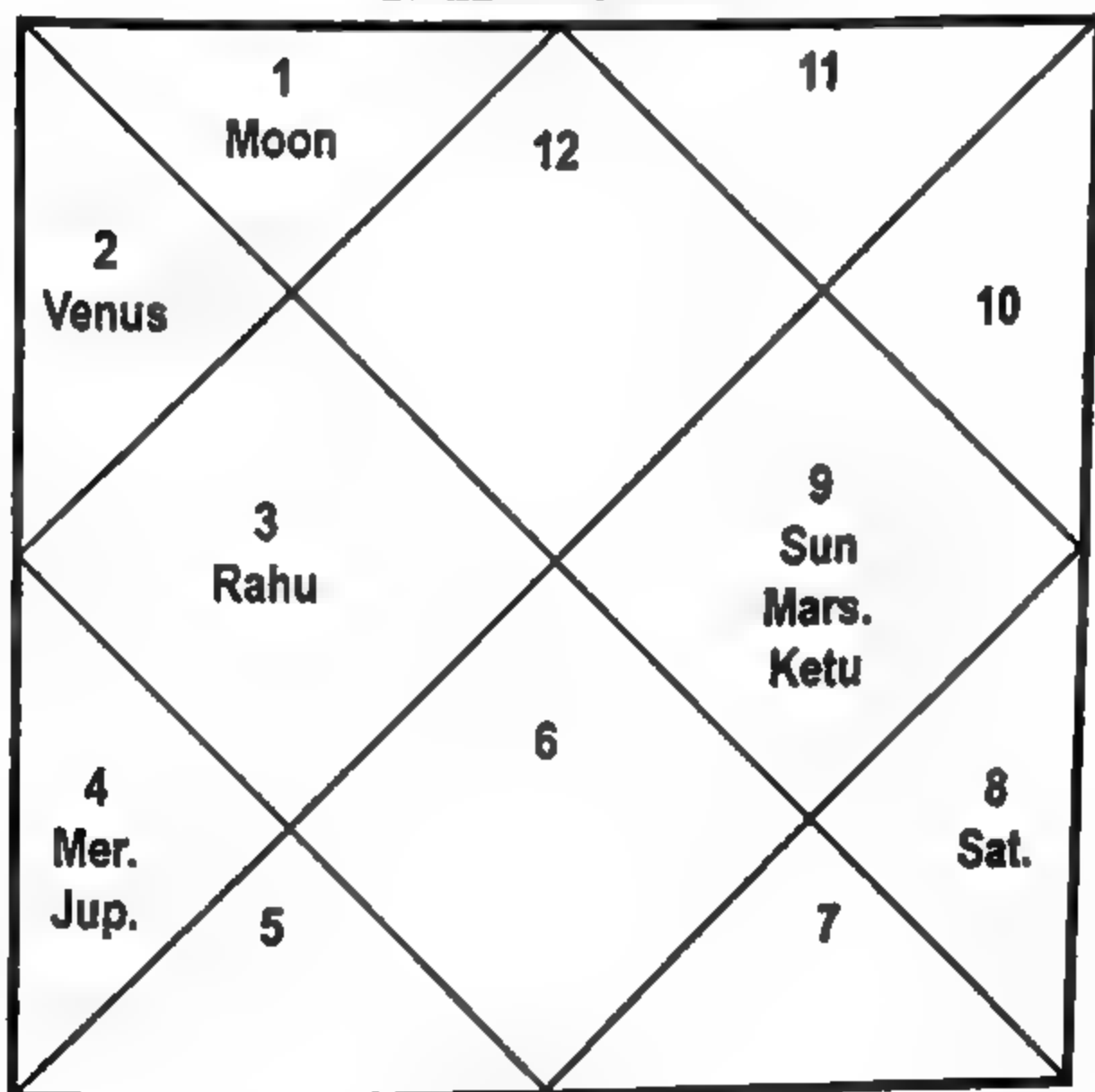
GAUTAM BUDDHA

Sikh Gurus & Avtars

behold and of majestic mion. Aristocrat by Birth, he was at home with all kings, princes, warriors and beggars a characteristic largely due to birth in the constellation of Vishakha. In his 16th year he was married. The presence of Rahu in the 12th or Mokshasthana in his 29th year Buddha made the great renunciation.

Saturn aspects Moon & conjuncts Sun. The ninth Lord Jupiter conjuncts Atamkarka Sun & Varaigya Karka Saturn in aries. Moksh Karka Ketu aspects Moksh Sathana which is also aspected by Saturn.

Navmasa Chart



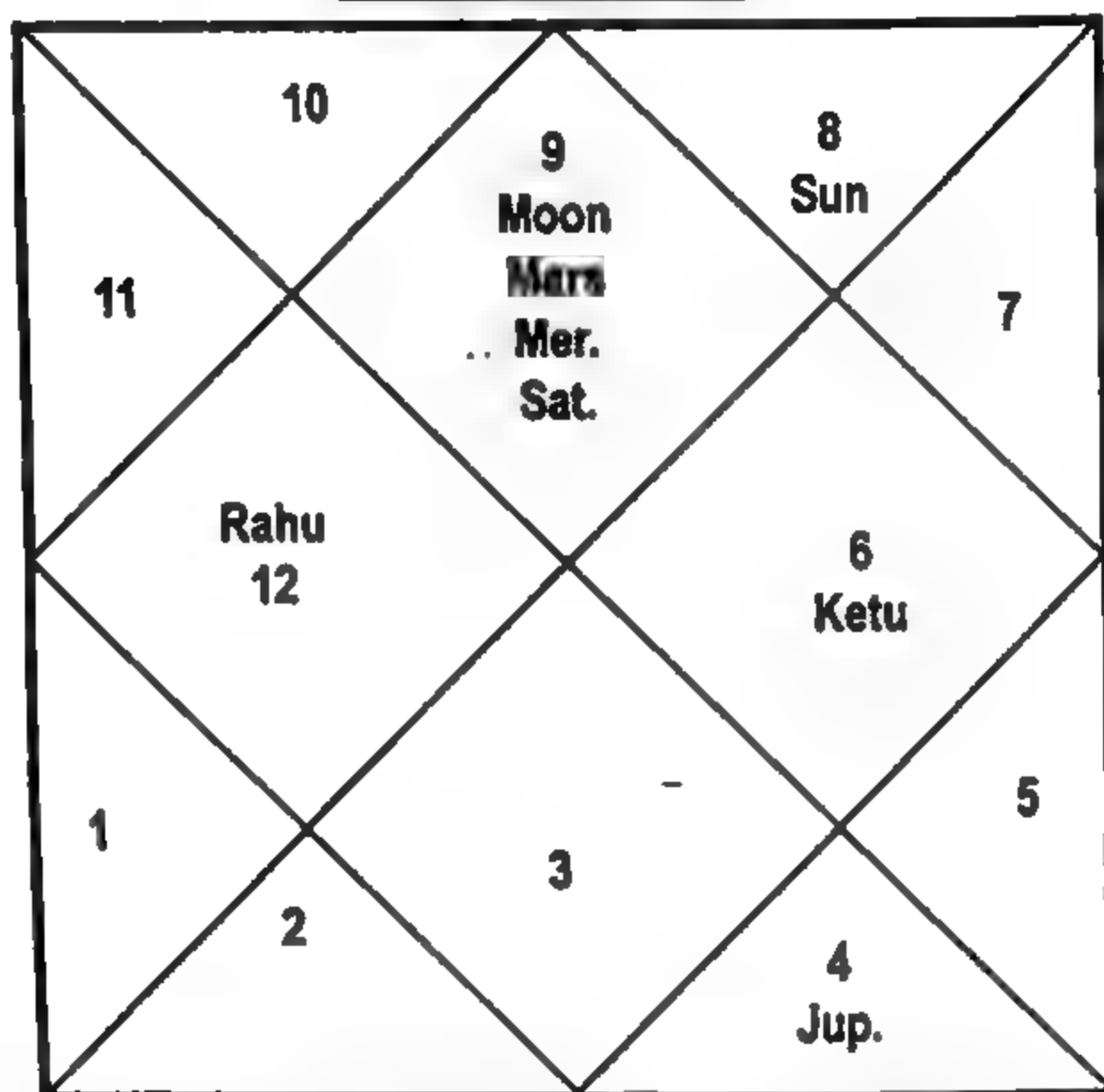
Note : The Horoscope is from The Royal Horoscopes (ibid.) The astrological combinations are pointed out by the author.

ACHARYA RAJNEESH

CHART NO. 23

11-12-1931

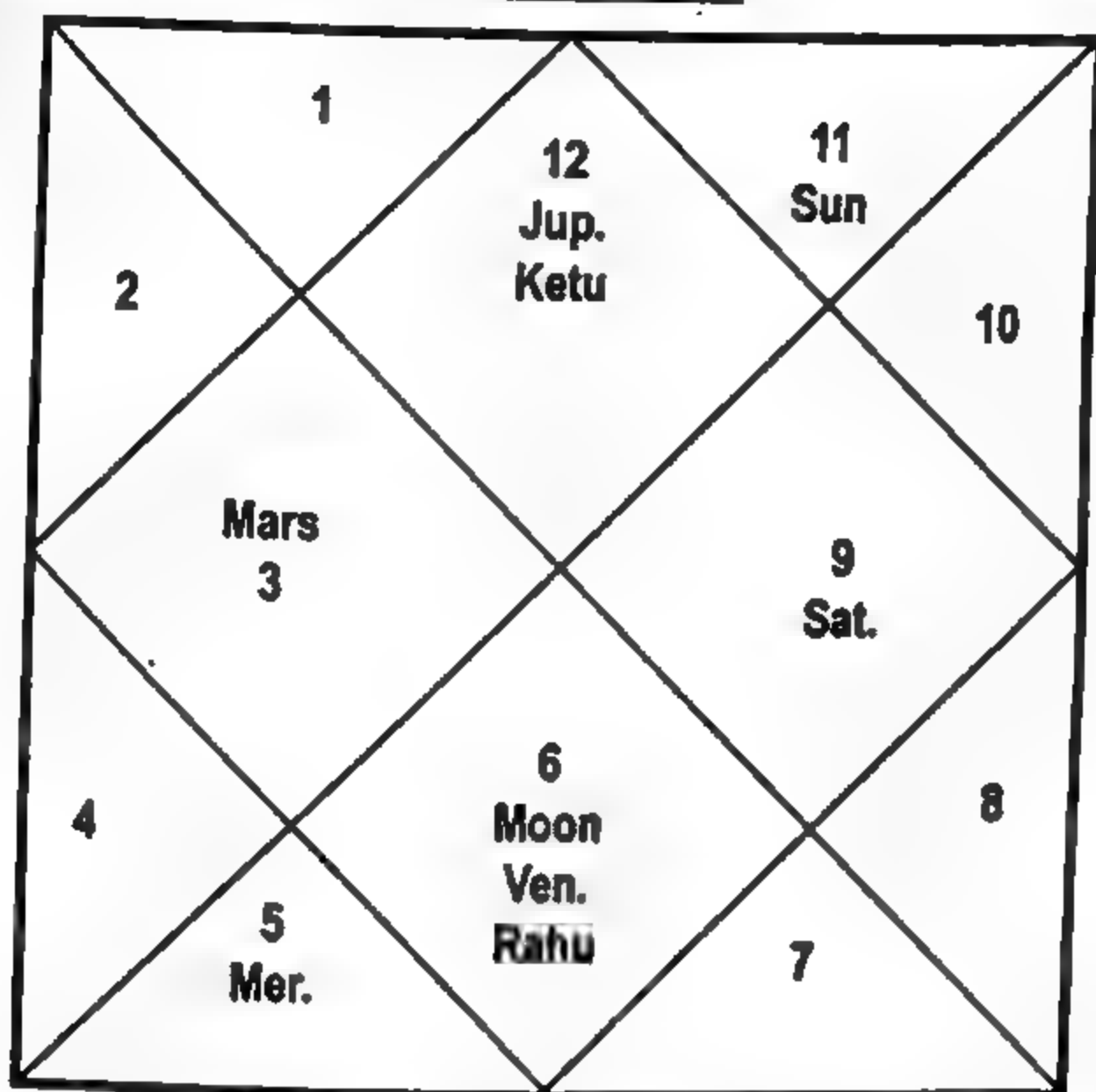
Birth Moon Chart



Astrology and Karma are inter-related. The horoscope is said to reveal the consequences of our actions which we do not remember in this life. The result of our unknown action is what we call FATE. The horoscope indicates the consequences of our past Karma. The astrology predictions are tendencies of nature & these tendencies can be weakened or strengthened in the desired direction if understood in advance by way of adopting remedial measures prescribed in ancient books.

The horoscope of Acharya Rajneesh (Moon Chart) reveals Lagna lord in house of depth and exalted in cancer exchanges sign with 8th lord - indicative of deeper meditation leading to self realisation, an ultimate aim to achieve God. IXth lord in Mokashsthana, Moon conjuncting

Navmasa Chart



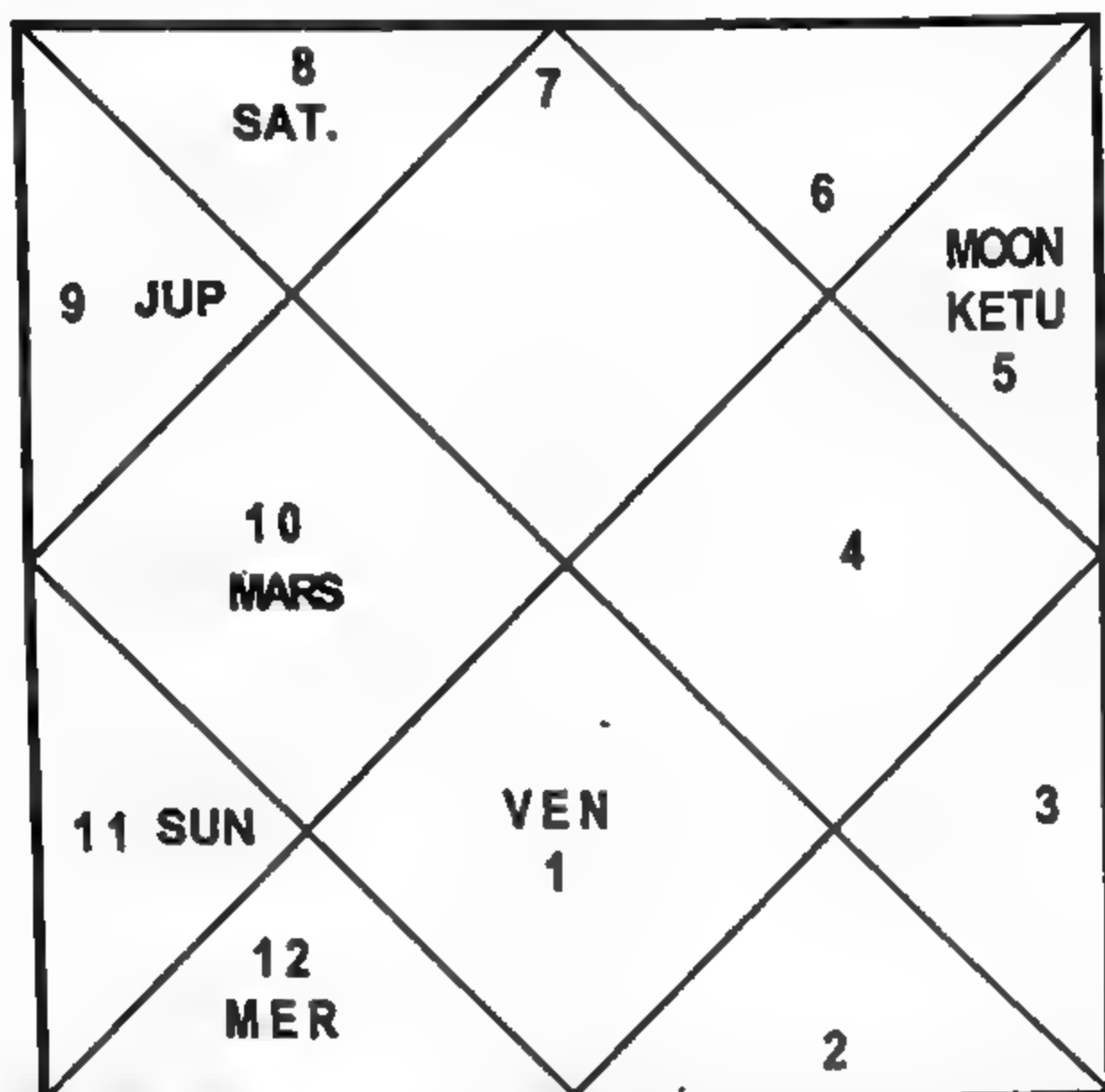
Saturn and Sun in Navamsa of Saturn show that personality was granted divine gift to guide the masses. Due to bad placement of IXth lord and Venus-Mars conjunction with Saturn, the personality had to face a lot of public criticism in the evening of his life which was later on found to be baseless. Acharya Ji affected the religion by introducing new concepts and he has drawn a line of distinction which can be identified by comparing the basic fundamentals of religion pertaining to Pre and Post Rajneesh period. The revolutionary writings once surprised the world. Sakta Yoga revealed its results. Astrologically speaking Acharya Ji was not a Religious Guru but the new concepts conceived by him have elevated him to the seat of like.....

According to Phaldeepika Chapter 27 sloka 1, if the lord of 10th house is accompanied by four planets, then the native gets Moksha.

SRI CHAITANYA MAHAPRABHU BIRTH CHART NO. 24

Birth Details.: Born on 18th February 1486 A.D. (O.S.) at 8.56 p.m. (Long. 88° 25' E., Lat, 23° 23' N.)

Planetary Positions.: The Sun 323° 52'; the Moon 142° 52'; Mars 282° 56'; Mercury 342°; Jupiter 261° 40'; Venus 6° 7'; Saturn 236° 2'; Rahu 328° 10'; and Lagna 184° 24'. Ayanamsa 15° 14'.



Special Features.- The Lagna or the ascendant is strong being aspected by Venus its lord, and Venus in turn being aspected by Jupiter from his own sign. The forces of Mars and Venus being primarily concentrated on the lagna, Sri Chaitanya was very beautiful and was hence called Gauranga or fair complexioned. This combination also gave him a fair face, sparkling eyes, eloquence and a musical voice. He was born at the time of a lunar eclipse and it is alleged that at the time of his birth, the parents could notice on the body of the child 32 marks of the person of Narayana.

Mercury the planet of intellect is neecha but he has obtained a distinct neechabhanga (cancellation of

debility). Moreover in Navamsa the disposition of Mercury (planet of intellect), the Moon (planet ruling mind and emotion) and Jupiter (planet of knowledge) - all in one sign without any malefic aspects excepting that of Mars, lord of Navamsa Lagna, accounts for Chaitanya's keenness in mastering all branches of Sanskrit learning, especially grammar and logic.

Dhana Yoga is well marked by the presence of Saturn, the yogakaraka, in the 2nd and by the Parivartana (exchange of houses) between the 2nd and 5th lords and the exaltation of the 2nd lord in the 4th being aspected by the 4th and 5th lord Saturn. This is suggestive that Sri Chaitanya was a very rich and prosperous man. His prosperity and learning seem to have turned his head. But the dwiradwadasa positions of planets explain that he intensely struggled within for the rejuvenation of his soul.

After he renounced the world he became the embodiment of humanity, avoided all publicity and display. The Sun and Rahu in the 5th aspected by the Moon lord of the 10th is a powerful combination for Sanyasa, as also lord of Lagna and lord of Chandra Lagna being in the 7th. The lord of the house of speech is exalted while from the Chandra Lagna the 2nd lord gets neechabhanga. These gave him that musical voice and eloquence which held the hearts of his listeners spell bound as he poured forth his rapturous discourse rich with stirring verses from Bhagavata or the aphorisms of Sri Vyasa or the great utterances of Upanishads.

The Sun is Atmakaraka and the Moon Manakaraka. His birth at the time of a lunar eclipse (hence the Moon's conjunction with Ketu) the Moon-Ketu combination receiving the combined aspects of Saturn (Yogakaraka), Jupiter (Gnanakaraka), Mars (Tarkakaraka) and the Sun and Rahu (Atmakarakas) gave the saint true Atmavidya or knowledge of the Self which he attained through bhakti or devotion.

Another equally important combination for renunciation is the Moon occupying the Drekkana of Mars and receiving Saturn's aspect. Chaitanya had two

marriages. Kalatrakaraka Venus in the 7th is bad as also Mars aspecting the combination. In the Navamsa also Mars is aspected by Saturn. The house of children is completely afflicted by being occupied by the Sun and Rahu. Jupiter, Putrakaraka, is hemmed in between malefics. His father died early. Mercury, the 9th lord, is neecha and Pitrukaraka, the Sun, is afflicted. Sri Chaitanya was the last of the 10 children born to his parents of whom 8 died.

The 3rd house is fertile as the lord of the 3rd is in the 3rd and Bhratrukaraka Mars is exalted. But as the 3rd house is hemmed in between malefics and Mars is aspected by Saturn, all the brothers and sisters died excepting one.

Important Events.- Sri Chaitanya married at 16 in the sub-period of Saturn in the Moon's Dasa. The major lord Moon is aspectged by Mars lord of the 7th while Saturn the sub-lord not only owns the 7th from the Moon but also occupies the 2nd or house of family. he renounced the world at the age of 25 in the sub-period of Saturn within the Dassa of Mars. Note how both these planets have caused the ascetic combination- Mars as lord of Drekkana occupied by the Moon and Saturn as aspecting the Moon. The Swami died at the age of 47 in the beginning of Jupiter's Dasa. Jupiter owns the 3rd and occupies the 3rd. In the Navamsa Jupiter is the lord of the 2nd from lagna and lord of the 3rd from the Moon and occupies the 12th in conjunction with lord of the 8th.

In Chaitanya we have a great teacher, reformer and master. Never, since the Buddha's death, had any saint more gentle and sweet, more humane, trodden the soild of India. Greater than his creed and reforms was his character, pure, gentle, ecastic, full of sweetness and loving kindness. He heart flowed out in sympathy for all, for the poor and the lowly as well as for the scholar and the prince.

He had jto meet with a lot of opposition from contemporary pandits. Mercury in the 6th enabled him to conquer all such opposition by the force of love. Lord of the 9th is Mercury and he was neechabhanga. Mercury is lord of the 9th and is in the house of moksha, in the Navamsa.

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Hence he preached a most impassioned type of Vaishnavism and left a great and historic sect behind him.

Nothing is more beautifully brought out in the life of Sri Chaitanya than his great spirit of self-sacrifice and humanity. When he was well on the road to worldly prosperity and fame, he suddenly renounced them all at the call of higher life. The sub-period of Saturn in Mars was the turning point. Throughout Mars Dasa Sri Chaitanya wandered about, dressed in the mendicant's quilt proaching of love and Divine service. Associating with all, the lowly, the outcaste and the poor-he ate, sang and prayed with them.

Among all medieval Acharyas of India, Chaitanya stands unrivalled for his clear and emphatic exposition of the principles of the new Vaishnavite creed. There is also a tradition that Chaitanya composed a commentary on Vyasa's Brahmasutras. Full of his own deep personal mysticism, fired with poetry of Bhagavate, the discourses of Chaitanya are not mere expositions to be set side by side with the classic commentaries of other great Acharyas, but in themselves profound and stirring revelations of the Vaishnavite Dharma.

Sri Chaitanya was quite young at the time of his death. His physical frame broke down under prolonged mental convulsions and self-inflicted torments and he passed under circumstances over which the piety of his biographers has drawn the veil of mystery.

The golden principles are available. Saturn aspects Moon, Saturn influences SUN, JUPITER aspects 10th house and 10th lord occupies sign of Jupiter.

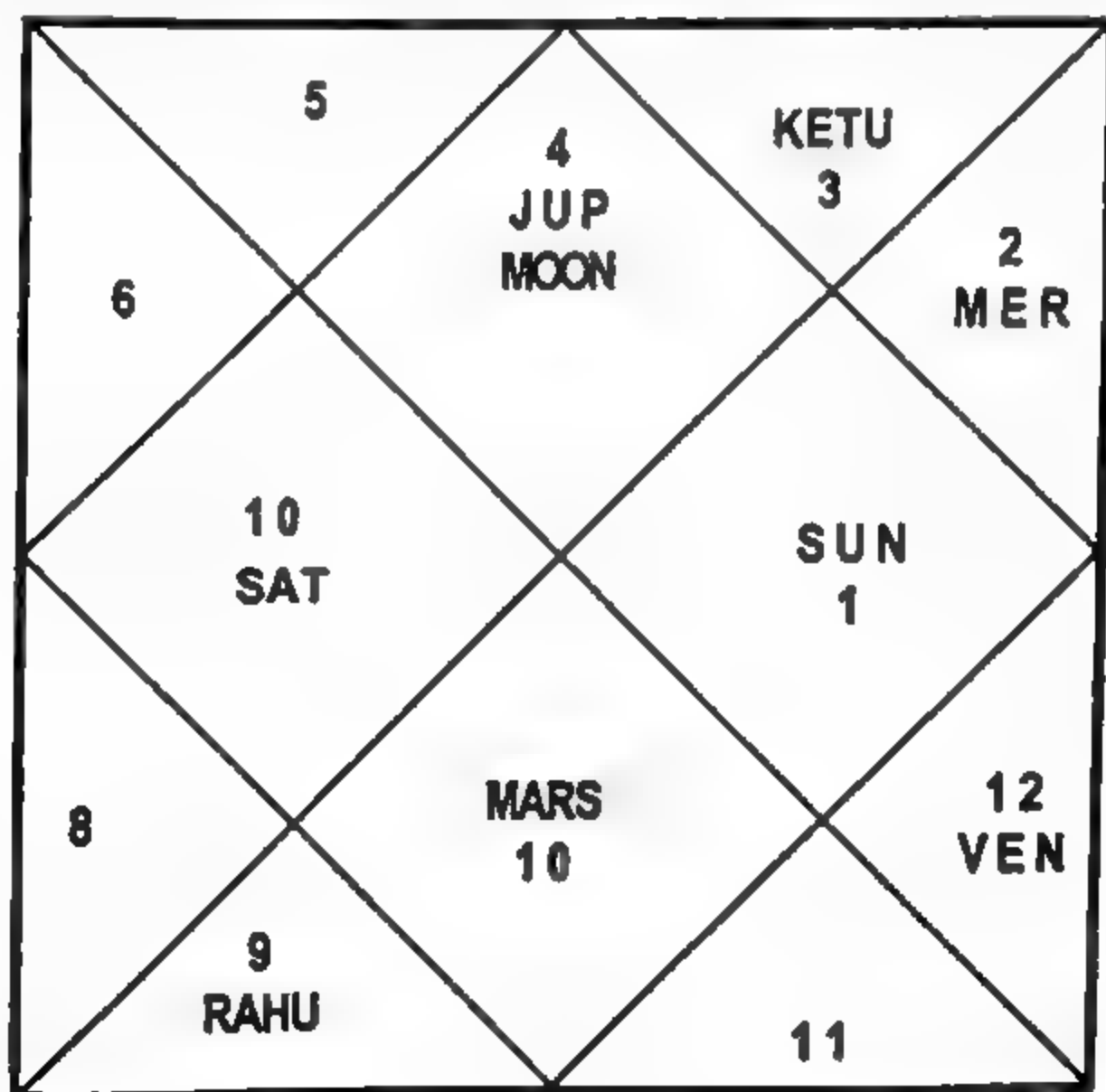


BHAGWAN RAM CHANDER JI

BHAGWAN RAM CHANDER JI

BIRTH CHART NO. 25

In the unfathomable depths of remote antiquity, Valmiki the immortal poet of India thus records the horoscope of Rama in his matchless Ramayana. In the 18th chapter of balakanda Maharishi Valmiki thus gives the combination of planets for Sri Rama's birth-on the 9th lunar day of the bright half of Chaitra, when Punर्वसा ruled, with kataka as Lagna combined with Chandra and Guru and five planets in deep exaltation, was born the lord of the world, and one in deep exaltation, was born the lord of the world, and one who would be worshipped by the people." Here as Guru is exalted in Kataka, and Chandra is with him in lagna, it must be the 4th padam or quarter of Punarvasu Chaitra means Aries or Mesha and therefore the Sun must be in deep exaltation. When the Sun is in deep exaltation, Mercury must be near him and therefore he cannot be exalted. His is exalted in Kanya, and the



month must be Hadrapada or Aswija, 5 or 6 months later. The other planets in exaltation are Mars, Venus and Saturn. Out of the seven planets, Chandra is in his own house, and Buda is not in exaltation. The other five planets viz., Sun, Mars, Jupiter Venus and Saturn are in deep exaltation. The horoscope is thus formed.

Some place Buda in Mesha, when he will be subjected to the evil aspects of Saturn and Mars. As the 4th Padam, of Punervasu governed at the time of birth, Guru Dasa remained for less than 4 years and then came the Dasa of Sani which brings up the period to about 23 years. Then commenced the period of Buda extending over 17 years and Rama had to go to forest, subject himself to various and incredible hardships with his wife Seetha and his dutiful brother Lakshmana, and eventually form the alliance with Sugreeva, the Monkey chief of Kishkinda and invade Lanka, and stay all the Rakshasas, conquer it and come back victorious in Pushpaka Vimana to Ayodhya and get himself crowned as its King. Born in Kataka with Moon and Jupiter (exalted) with four other planets in deep exaltation, produced a man in the noblest of human royal families, and the presence of Mars in the 7th though in exaltation and aspected by exalted Jupiter and Moon in his own house, gave trouble through wife, a second marriage, or wife, through mantras of a girl made in flour at the time of Aswa Medha yaga, and finally reconciled him to his blameless and chaste wife Seetha. Buda, lord of the 3rd and 12th, as such being unfavourable gave him vicissitudes in life as had never been experienced by Royal personages before and which are so well portrayed in the Ramayana and Buda in the 11th house of Labha, finally gave him the kingdom of his father which he ruled so well in after times.

Rahu in the 6th gave him success against his most powerful enemies and the presence of the Sun in deep exaltation in the 10th gave him a reputation for military skill and genius which are blameless and ever expanding. It facts are palatable, Rama is better known, and more respected now by the largest majority of people than any other historical, royal personage in the world, and apart from his deification and incarnation, he richly deserves his

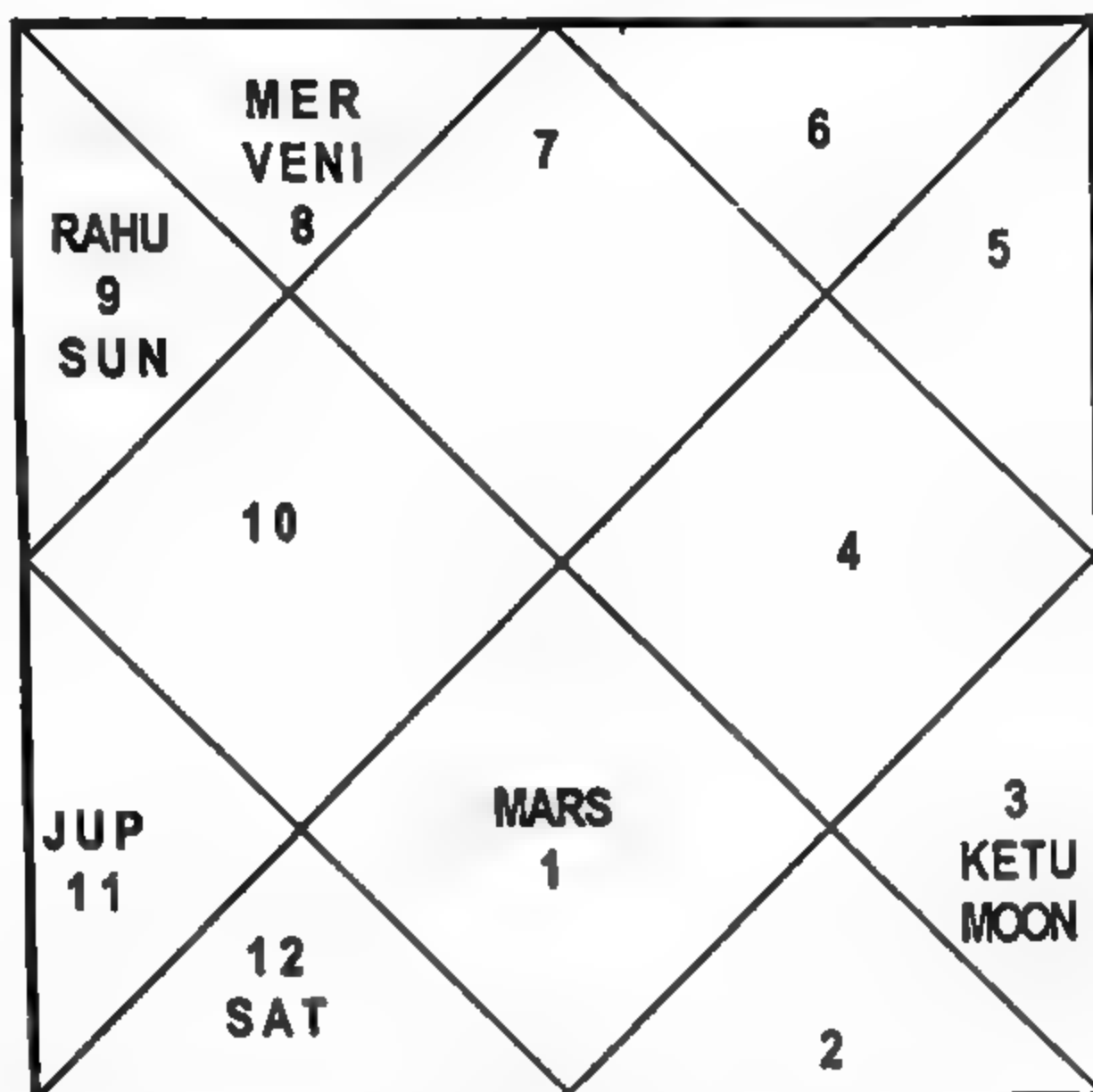
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ever expanding popularity by his nobility of character, his generous forgiveness of his enemies, his exemplary moral life, his political prudence and wisdom, his dutifulness to his father by willingly forsaking his crown at the time of coronation and going in for voluntary exile, without the slightest murmur, and his profession of the noblest principles of human conduct. The horoscope deserves careful analyses, and when examined throws a flood of light on the principles of astrology which richly illustrate and practically verify them. The lord of the house of issues Mars occupies deep exaltation in Capricorn and is aspected by Jupiter, lord of children and Moon lord of the house. His two sons Lava and Kusa born in the Valmiki Hermitage, educated and brought up by that Maha Rishi, excelled their father Rama in prowess and courage, and established two separate kingdoms, whose capitals are even now famous as Lahore (Lavapura) and Kushore (Kusapura). Bharatapur, Lucknow, Satraghar, Seetapur and Rampur show unmistakable signs of their rule and existence. In the whole of the Indian continent, and the once extensive kingdom of Lanka, Rama's name stands foremost, and there is hardly a villager, however uncivilised he may be, who does not know Rama and some incidents of his renowned life. Whereever he went he left some marks of his advent, and his deeds, have been immortalised by the hand of the Maha Rishi Valmiki. Very few Sovereigns in the world have secured such extensive fame and expanding popularity. The life events of Rama, are stirring, romantic and exhibit high principles of moral and spiritual elevation. Five planets in their deepest elevation, are certainly factors in Astrallogical Sciences which cannot be ignored, and the horoscope well illustrates by its planetary positions and aspects that Rama did all that he is alleged to have done by his historians.

The golden principles are very much found. Saturn aspects SUN and MOON. Mokshakarka Ketu is in Mokshasthana. 12th lord Jupiter aspects 12th house. Lord Rama is believed to be, nay, is the incarnation of Lord VISHNU.

SRI RAMANA MAHARSHI

CHART NO. 26



Special Features.- The Lagna is Libra, the sign of the balance is Vargottama, and gains considerable vitality because of the aspect of Jupiter and the association of the lord of the Lagna with Mercury. The Maharshi was of medium height, fair-complexioned and had a dignified appearance, not a little due to the combined influences of the three important planets.

Mark the disposition of the Sun and the Moon in benefic signs and association with spiritual planets. His eyes were full of brightness emanating a spiritual lustre. He had a normal childhood. That he was inconspicuous in the school and had meagre education is revealed by the 4th lord being Saturn and the 4th house from the Moon being aspected by Saturn. Though the 3rd house is somewhat afflicted, the 3rd lord is fairly well placed while the 3rd from the Moon receives the aspect of Jupiter. The

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3rd lord has gained six Navamsas, and allowing margin for the intervening malefics, it can be said that the number of brothers and sisters including the subject was 4. The Vargottama disposition of the Moon in a benefic sign and Jupiter's powerful aspect denotes a fairly good longevity to the mother. The situation of the yogakaraka, Saturn, in the 6th is highly significant. It demonstrates the pitfalls and the struggles the sage had to face before attaining the plane of bliss. He was a Brahmachari and sublimated his sex instincts into spiritual channels. This is revealed not only by the presence of Mars in the 7th but also by the disposition of Venus, Kamakaraka, in the 2nd with Mercury, lord of the 9th of Dharma. What little mischief Mars, as lord of the 7th in the 7th, could do has been offset by his occupying the constellation of Ketu, the mokshakaraka. There is no doubt that Jupiter aspecting Chandra Lagna in the 9th weaned the mind of the subject away from any thought of sex. Lagna lord aspecting the 8th and Saturn Ayushkaraka in a benefic sign denote good longevity. Pitrukaraka, Sun, afflicted by Rahu's association and the 9th lord being aspected by Mars, rendered the native fatherless at an early age. The Sun and the Moon representing the soul and the mind respectively are in benefic signs and are fairly powerful indicating the high degree of development of Atmavidya and the strength of mind. Rahu is with the Sun and Mars, the planet of passions, is in the house of passions. The native must have undergone an intense mental and spiritual struggle within himself before perceiving reality.

Important Events.- The first and the most important event is the father's death. This occurred in 1892 in Venus Bhukti Saturn Dasa. The major lord Saturn owns the 9th and is in a maraka house from the Pitrusthana (9th). And the sublord Venus in the 2nd in association with the 9th lord and aspected by Mars the combination occurring in the 12th from Pitrukaraka. Moreover, Saturn acquires the power to kill the father because of his 4th lordship. And Venus becomes equally empowered to kill because Venus, the lord of lagna, should produce the

results pertaining to the 9th Bhava, with whose lord he is associated. As Venus is in the house of Mars being aspected by the same malefic, evil results pertaining to the father happened. August 29, 1896 was perhaps a red letter day in the life of the Maharshi, for on this date he left his house in response to the call from Arunachala. At so early an age, his mind was already ripe for renunciation. These developments have reference to Saturn Dasa Mars Bhukti. It will be seen that both Saturn and Mars are yogakarakas-the former as lord of a kendra and kona and the latter as having caused Ruchaka Yoga. Mark the parivarthana between Saturn and Jupiter, lords of the 9th and 10th respectively from Chandra lagna. This Dharma-Karmadhya Yoga caused by the two philosophical planets is a unique combination which enabled him at such a tender age to transcend all limitations of body, mind and intellect. Rahu Bhukti in Saturn Dasa saw the death of the Maharshi's elder brother. Rahu is in the 3rd aspected by Saturn and associated with the Sun. The next important event is the death of his mother. This occurred in Ketu Dasa Moon Bhukti. The sub-lord is of course Matrukaraka while the major lord Ketu is in conjunction with the Matrukaraka. The Moon is subject to the powerful aspect of Mars and Astarun in Navamsa. The Maharshi's own death took place in Saturn Bhukti in Sun Dasa. The Sun is in the 3rd from lagna and as lord of the 3rd from the Moon occupies the 7th, a maraka house. Saturn, the sub-lord, besides being Ayushkaraka, occupies the 3rd from Lagna and the 7th from Chandra Lagna in the Navamsa. These various ownerships and dispositions have conferred on the Sun and Saturn maraka power.

Remarks.- This is the horoscope of an extraordinary man hailed as Bhagawan by his innumerable disciples and admirers. The Moon is the Atmakaraka and is very strongly placed in Vargottama aspected powerfully by Jupiter the divine planet. Jaimini's dictum that Ketu in the 12th from Karakamsa gives one kaivalya or final emancipation is literally applicable in this case. His appreciation of the oneness of the individual and the universal spirit was not

intellectual comprehension. Mark the strength of the Moon. He is in a benefic sign, Vargottama and in the 9th from Lagna, unaspected by or unassociated with malefics like Saturn and Mars. But nevertheless, as the Sun aspects the Moon, the Maharshi must have subjected himself to long and preliminary discipline, with the aim of attaining mental introversion, the first step towards self-realisation. Saturn in the 6th no doubt indicates troubles and opposition during his own Dasa but the parivarthana with Jupiter enabled the sage to overcome all obstacles. Mercury Dasa which lasted from 1903 to 1920 must have been very important in his life. Mercury is dharmadhipa (9th lord) from Lagna and is in the 2nd, Scorpio, a secret sign; in association with Lagna lord Venus and aspected by Mars from the 7th house. This must have been a period of intense conflict between the inner "I" (the real) and the superimposed outer "I" or ego. Mercury in the 6th from the Moon has given rise to a trace of Adhi Yoga. The conflict between the forces of Mars-Avidya or egoism, ignorance, fear and lust and those of Mercury or Jnana-true knowledge so well indicated by the shashtashtaka disposition of these planets, ultimately resulted, through a process of self-discipline, self-analysis, and questioning and searching within (Scorpio)-in self-realisation or Brahma or Atmagnana. Another formidable aspect, no less important, in making the sage what he was, is the disposition of Jupiter and the Sun in the 6th and 4th Bhavas respectively. His horoscope, when carefully studied, doubtless reveals that the Maharshi belongs to the galaxy of those great sages and saints who have kept the light of India eternally burning.

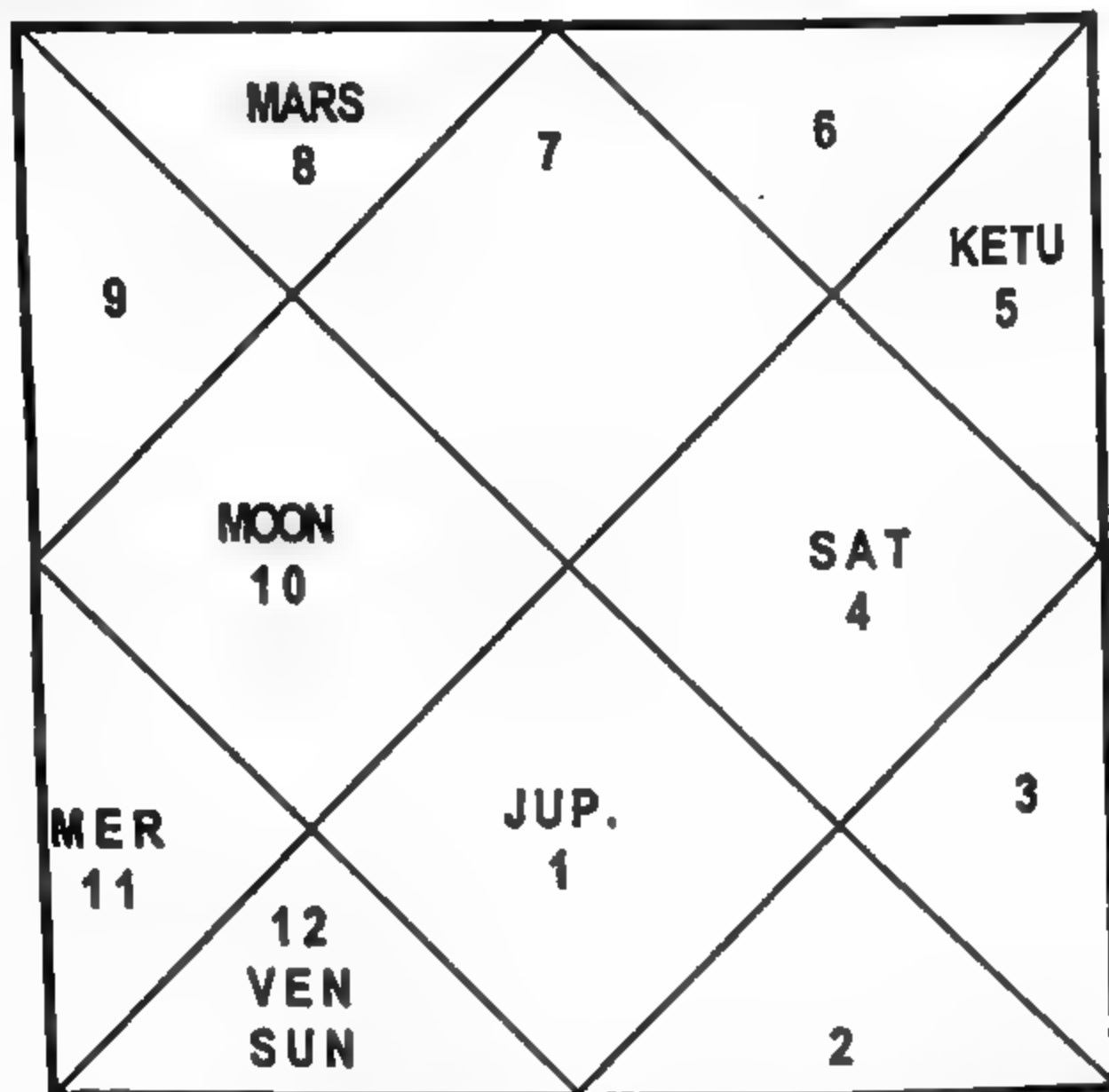
Saturn aspects Sun, Jupiter aspects IXth house and Mokashkarka Ketu. In D/9 Saturn also aspects Moon. All the principles are available in the horoscope.

**NOTE : This Horoscope is taken from
NOTABLE HOROSCOPES BY DR. B.V.
RAMAN.**

SRI NARASIMHA BHARATHI

CHART NO. 27

BIRTH CHART



Libra rising conferred a sweet and gentle nature. The lord of lagna Venus is exalted and free from any affliction thereby rendering the horoscope very strong. Mercury's disposition in the 5th or house of intelligence endowed His Holiness with a cool, clear intellect while Jupiter's powerful aspect on Lagna gave him a great sense of justice. Mars occupies the 2nd or house of speech, the house being his own, while from Chandra Lagna, the 2nd is occupied by both Mercury and Rahu. These dispositions rendered the native eloquent and persuasive making him at the same time a bit shorttempered. The Moon is doubtless in an evil Rasi and aspected by an evil planet. But yet, as the Moon is in his own constellation and in a mastering recondite philosophical doctrines, and inclined to subtle and abstruse studies. As the horoscope relates Bhavas. The house of intelligence falls in the mystic sign of Aquarius associated with the spiritual planet RAhu. Whilst this is

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Fortune like Time turns like a wheel. Planets due to their continuous movements go on changing their character. A benefic planet does not remain benefic nor does a malefic planet remain malefic. They produce results in accordance with their changing characters in reference to their natal position. It may not be out of place to make mention of three parameters of judging the character of planet. Firstly there are natural benefices or natural malefic planets. Jupiter, Venus Mercury unsassociated with malefics and benefic Moon (72° away from Sun). The natural malefics include Sun, Mars, Saturn, Rahu and Ketu. According to some scholars Ketu is also considered as natural benefic planet. Secondly any planet securing maximum strength become benefic to bestow the good results according to its significations (Karkattavas). The weakest planet becomes malefic being unable to produce results according to its traits. Thirdly the planet attains beneficance or maleficiance according to its position in any particular horoscope.

A planet is characterized as functional benefic or functional malefic according to its ruling a particular house. This characterisation differs from the one horoscope to another horoscope. The principle underlying this characterisation depends upon its ruling (owing) good or bad house. Therefore a planet may become functional benefic for one nativity and the same planet may become functional malefic for another nativity. Its lordship in the horoscope actually characterizes its nature of beneficance or maleficiance.

The Lords of 3rd, 6th, 8th and 12th bhavas (houses) are characterized as functional malefics ir-

respective of the fact that they are natural benefics. The lords of other houses are considered as functional benefics. The malefiance of 8th lord is equated by a planet owning Lagna and that of 3rd, 6th & 12th Lord is equated by a planet owning Kendra or Trikona.

For Aries Lagna, The functional benefics are Mars, Sun, Moon, Saturn and Jupiter.

Venus being the lord of two Markasthana can not be characterised as functional malefic. Mercury is out and out functional malefic. Since 11th house is not completely a bad house and being the lord of 10th house considering saturn as functional benefic is justified. it is a tedious job to characterise planets solely on the basis of lordship because according to Parasari School of thought the placement of lord of house plays important role to determine its character. The natural benefic owning Kendra ceases to be benefic and natural malefic owning Kendra ceases to be malefic is a golden principle which must be taken into consideration in characterising the planet as good or bad. The placement, aspect and conjunction of and on the planet modifies its character to a greater extent.

Astrological Data helpful in characterising a planet:-

House	Beneficance %	Malefiance %
1st House	100%	0%
2nd House	50%	50% (Maraksthana)
3rd House	30%	30% (40% mixed)
4th House	40%	to be considered on PAC
5th House	60%	to be considered on PAC
6th House	To be considered on PAC	60%
7th House	50%	50% (Maraksthana)
8th House	25%	75%
9th House	75%	25%

10th House	75%	25%
11th House	50%	50%
12th House	50%	To be considered on PAC

There are no general principles to calculate the % of a particular bhava in goodness or badness but the following factors require due consideration to judge the goodness or badness of its lord.

- (1) 1st house and its lord is out and out a good house being both Kendra and Trikona. Lords of Trikona are always good.
- (2) 2nd and 11th house and its lord is good wealthwise but bad healthwise.
- (3) The Lord of Trikona are always good/benefics.
- (4) The Lord of 6th is malefic to a greater extent.
- (5) The Lord of 8th is most malefic.
- (6) The Lord of 12th is less malefic (The Lord of 2nd and 12th houses do not give specific result of these houses in their major periods.

Transit of planets (GOCHAR) plays an important role in Venturing prediction and timing events. To ascertain good or bad results the following formulae may be applied:-

1. Dasa Period

If M.P. and S.P. Lord are in

- | | | | |
|-------|------------------|---|-----------|
| (i) | 5/9 Axis | = | 1.00 Unit |
| (ii) | 3/11 Axis | = | 0.75 Unit |
| (iii) | 1/7 or 4/10 Axis | = | 0.50 Unit |
| (iv) | 2/12 Axis | = | 0.25 Unit |
| (v) | 6/8 Axis | = | 0.00 Unit |

2. Ishat/Kashat Phala

If M.P. and S.P. Lord secures:

- | | | | |
|------|--|---|-----------|
| (i) | More Ishat less Kashata
(Individually) | = | 1.00 Unit |
| (ii) | Total of Ishtas of M.P. &
S.P. more than total of | | |

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- Kashta of M.P. & S.P. lord = 0.75 Unit
- (iii) Total of M.P.&S.P. lord of = 0.50 Unit
Ishta a Kashta is equal.
- (iv) Total of M.P. & S.P. lord = 0.25 Unit
of Kashta is more than
total of Ishata.
- (v) Individual Kashta Phala
of M.P. & S.P. lord are
more than their M.P. & S.P.
lord's Ishat Phala = 0.00 Unit
3. Shadbala of Planets involved as M.P. & S.P. Lord
- (i) If both the planets = 1.00 Unit
are more rupas individually
than the minimum required.
- (ii) If one of these have more = 0.75 Unit
than the prescribed rupas
& the another is having
less rupas.
- (iii) If total of both of M.P. & = 0.50 Unit
S.P. Lord are equal to
minimum.
- (iv) If both of these have less = 0.25 Unit
rupas than the minimum
required rupas.
4. Functional Benfic & Functional Malefic.
- (i) If both (M.P. & S.P. Lord)
are functional benefics. = 1.00 Unit
- (ii) If M.P. is functional benefic
& S.P. is functional
malefic. = 0.75 Unit
- (iii) If S.P's is functional Benfic
& M.P's lord is functional
malefic. = 0.50 Unit
- (iv) If both are functional
malefic = 0.25 Unit.
5. Friendship/Enemity

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- (i) If M.P.'s lord & S.P.'s lord are intimate friend. = 1.00 Unit
- (ii) If M.P.'s lord & S.P.'s lord are friend. = 0.75 Unit.
- (iii) If M.P.'s lord & S.P.'s lord are Neutral. = 0.50 Unit.
- (iv) If M.P.'s lord & S.P.'s lord are Enemy. = 0.25 Unit.
- (v) If M.P.'s lord & S.P.'s lord are Bitter Enemy. = 0.00 Unit.

Basic rules for application of formulae

1. During the Mahadasha of Functional Benefics the native performs religious functions, visit holy places, becomes deeply religious.

2. During the M.P. & S.P. of Functional malefics, the native faces various problems and becomes non-believer of God.

3. The results as per Rule 1 and 2 (ibid) are modified to a greater extent if the M.P. & S.P. lords are otherwise in good position to each other.

1. If at a particular time the total of (1 to 5) is more than 4 UNITS, excellent results shall be felt.

2. If the total is more than 3 and less than 4, Good results shall be felt.

3. If the total is less than 3, but more than 2 Bad results shall be felt.

4. If the total is less than 2, very bad results shall be felt.

APPLYING THESE RULES TO CHART OF SHRI SATGURU JAGJIT SINGH JI

SATURN MAHA DASA - 1920 TO 1926.

- (1) M.P. Saturn/ S.P. Jupiter
2/12 Axis = 0.25 Unit
- (2) M.P. Ishat/Kashat 32:24 = 1.00 Unit

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S.P. Ishat/Kashat 34:23

(3)	SHADBALA		
	MP/SP Both More Rupas	=	1.00 Unit
(4)	Functional Theory		
	MP/SP		
	MP-Malefic, SP Benfic	=	0.50 Unit
(5)	Friendship Theory		
	Neutral (MP/SP)	=	0.50 Unit
		=	
	Total		<u>3.25 Unit</u>

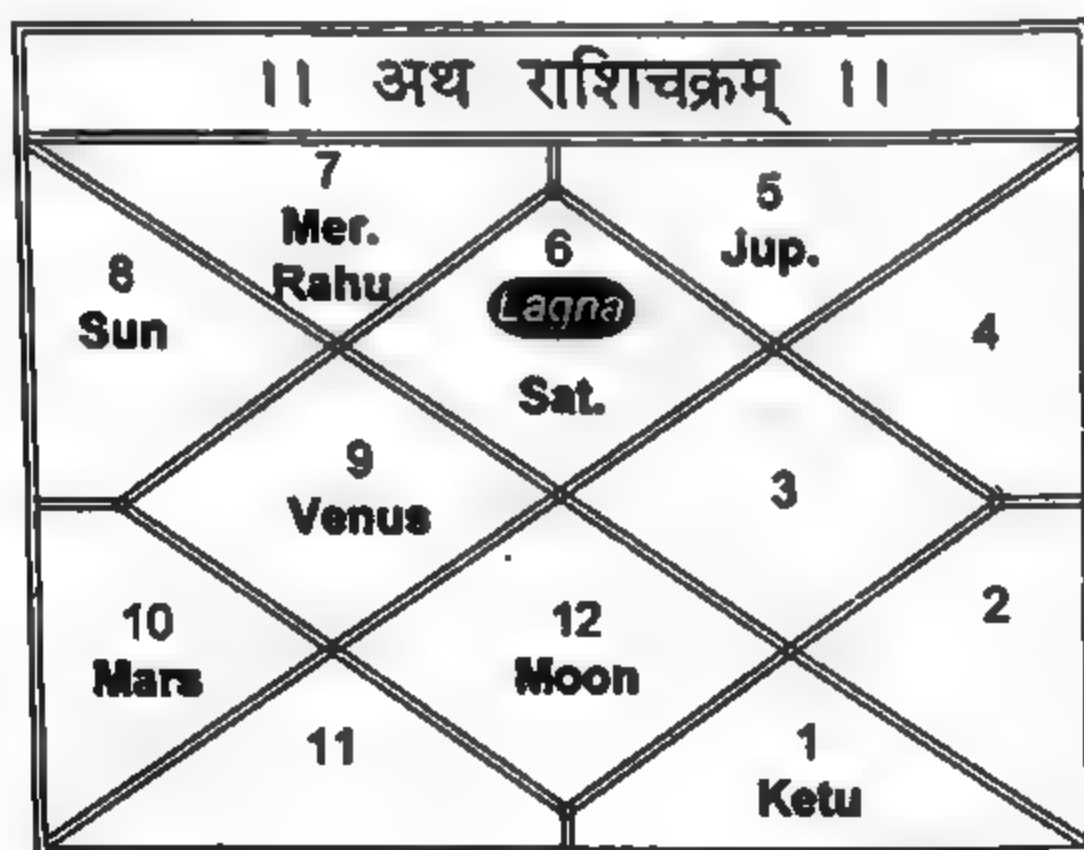
(3.25 Unit) During Saturn Dasa = Good Results

(2.50 Unit) During Mars Dasa (1991-92) = Physically discomforts

(4.25 Unit) 1972-74 SUN/MARS = Excellant.

In this way applying the Grammer of Transit one can easily arrive at a definate conclusion and safely predict the good or bad results.

(BIRTH CHART OF SHRI SATGURU JAGJIT SINGH JI)



Meaning of Planets in Astrological Terms

VENUS IN ASTROLOGY

Physical Attributes: Dark brown, handsome, symmetrical limbs, dark curly hair, amorous disposition. Has long arms and broad chest, a windy and phlegmatic temperament, grace, wisdom, intelligence and vigour, and multicoloured robes.

Nature: A natural benefic.

Gender: Feminine.

Caste: Brahmin.

Direction: South-East.

Place: Bedroom.

Directional strength: Fourth House of the horoscope.

Own Sings: Vrisha (Taurus) and Tula (Libra).

Exaltation: Meena (Pisces) 27°

Moolatrikona: Tula (Libra) 0°-15°.

Debilitation: Kanya (Virgo) 27°

Friends: Mercury, Saturn.

Enemies: Sun, Moon.

Neutral: Mars, Jupiter.

Significations: Wife, marriage, conjugal bliss, sexual adventures, sexual perversions, youth, beauty, fame, fragrances, flowers, tenderness, clothes, articles of beauty, pride in ancient culture, royal favours, ornaments, diamonds, wealth, knowledge of scriptures, fine arts, poetry, vehicles, bedroom, disease of the eye and sexual organs, urinary and genital systems, intestines, appendix.

SATURN IN ASTROLOGY

Physical Attributes: Lean, tall and weak body, dark complexion, stiff hair and limbs, lame, large teeth,

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lazy disposition, windy temperament, a naturally malefic (Tamasika) inclination, dark, unclean and shabby robes.

Nature: A natural malefic.
Gender: Eunuch.
Caste: Shudra.
Direction: West.
Place: Site of refuse disposal.
Directional Strength: Seventh house of the horoscope.

Own Signs: Makara (Capricorn) and Kumbha (Aquarius)

Exaltation: Tula (Libra) 20°

Moolatrikona: Kumbha 0°-20°

Debilitation: Mesha (Aries) 20°

Friends: Mercury, Venus.

Enemies: Sun, Moon, Mars.

Neutral: Jupiter.

Significations: Longevity, ill health, sorrow, misery, infamy, suffering, humiliation, death, servility, punishment, incarceration, separation, illiteracy, exhaustion, ugliness, an outcaste, maid servant, eunuch, sins, cruelty, skill in law and judiciary, renunciation, philosophical attitude, western direction, old age, means of livelihood, benefit from inferiors, oil, wood, black metal, iron, lead, black grains, precious stones, agriculture or farming, sexual indulgence, multitudes, the servant class, chronic or incurable disease, legs, feet, mutilation of limbs, amputation, depression, insanity, idiocy.

MERCURY IN ASTROLOGY

Physical Attributes: A slim body, youthful appearance, large reddish eyes, dark green complexion, medium height, healthy skin, clear, witty and meaningful speech, a Rajasika inclination, plenty of physi-

cal energy, bile, wind and phlegm in his composition, and green robes.

Nature: A natural benefic
 Gender: Eunuch
 Caste: Vaishya
 Direction: North
 Place: Playground
 Directional Strength: Lagna or the first house of the horoscope.

Own Signs: Mithuna (Gemini) and Kanya (Virgo)

Exaltation: Kanya (Virgo) 15°

Moolatrikona: Kanya 16° to 20°

Debilitation: Meena (Pisces) Nature:

Friends: Sun, Venus.

Enemies: Moon

Neutral: Mars, Jupiter, Saturn.

Significations: Learning, knowledge, scholarship, astronomy, writing, oratory, speech, good conversation, power of expression, intelligence, humility, fear, discrimination, expression with multiple meanings, traders, commerce, treasury, pilgrimage, bad dreams, fickleness of mind, black magic, self-control, knowledge of the scriptures, skill in mantras and yantras, a prince, maternal uncle, skin, neck, throat, nose, lungs, mental aberrations, nervous breakdown, speech disorders, impotence.

MARS IN ASTROLOGY

Physical attributes: Fierce red eyes, short stature, tough and youthful body, generous disposition, shining, short and curly hair, fickle but valorous nature, a naturally malefic (Tamasika) inclination, eagerness to hurt, easy excitability, bilious disposition, red robes.

Nature: A natural malefic.

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Gender: Masculine.
Caste: Kshatriya.
Direction: South.
Place: Place of fire.
Directional Strength: Tenth house of the horoscope.

Own Signs: Mesha (Aries) and Vrishchika (Scorpio).

Exaltation: Makara (Capricorn) 28°

Moolatrikona: Mesha 0°-12°

Debilitation: Karka (Cancer) 28°

Friends: Sun, Moon, Jupiter.

Enemies: Mercurey

Neutral: Venus, Saturn

Significations: Courage, valour aggressive-ness, physical strength, arrogance, combat, administrative ability, capacity to punish, risky ventures, leadership, fame, dominance, cruelty, adultery, surgery, commander of an army, non-vegetarian food fire, earthenware, siblings, red colour, home, land, soil, poison, marrow, bile, muscles, accidents, surgical operations, injuries, burns, head injuries, cuts and wounds, biliary disease.

THE MOON IN ASTROLOGY

Physical attributes: A slim but roundish body, beautiful appearance, lovely eyes, sweet tongue, phlegm and wind in his composition, white complexion, shot curly hair, amiable but restless nature, discriminating wisdom, excessive sexual urge, and white robes.

Nature: A natural benefic
Gender: Feminine
Caste: Vaishya
Direction: North-West
Place: Watery place

Directional Strength: Fourth house of the horoscope

Own Signs: Karka (Cancer)
Exaltation: Vrisha (Taurus) 3°
Moolatrikona: Vrisha 4° to 20°
Debilitation: Vrischika (Scorpio) 3°
Friends: Sun, Mercury.
Enemies: None
Neutral: Mars, Jupiter, Venus, Saturn.

Significations: Mental strength and stability, beauty, grace, fame, happiness, mother, intelligence, sense of humour, contentment, laziness, sleep, liquids, water milk, honey, curd, delicious fruits, fish and aquatic animals, snakes and other reptiles, pearls, royal favours, expanses of water, piogrimage, shyness, modesty, lover, flowers, perfumes, white colour, silver, blood disorders, pleurisy, tuberculosis, malarial fever, sleep disorders, menstrual disturbances, left eye, the world of the Manes.

THE SUN IN ASTROLOGY

Physical attributes: A square build, scanty but curly hair, lovely appearance, good intelligence, impressive voice, medium stature, red eyes, dark red complexion, strong bones, bilious nature, firm temperament and saffron robes.

Nature: A natural malefic
Gender: Masculine
Caste: Kshatriya
Direction: East
Place: Temple

Directional Strength: Tenth house of the horoscope

Own Signs: Simbha (Leo)
Exaltation: Mesha (Aries) 10°
Moolatrikona: Simha (Leo) 0°20'

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Debilitation: Tula (Libra) 10°
Friends: Moon, Mars, Jupiter.
Enemies: Venus, Saturn
Neutral: Mercury

Significations: Physical strength, soundness of health, dominance, courage, soul, father, king, royal favour, high status, kingly pursuits, mental purity, summer season, heat, fire, stones, thorny trees, mountains, forests, eastern direction, bitter taste, indignation, hostility, gold, ruby, timber, lotus, saffron, bones, heart, baldness, right eye, the world of mortals.

THE JUPITER IN ASTROLOGY

Physical attributes : Dressed in yellow, with a yellow body, who has four arms, the teacher of the Gods, peaceful in natures, whose vehicle is an Elephant, who carries a rosary, a water pot and Staff in his hand, with yellow sapphire crest jewel on his head, making the gesture that gives boons.

Nature: A natural benefic
Gender: Masculin
Cast: Brahmin
Direction: East
Place: Temple
Directional Strength: First House of the Horoscope
Own sign: Sagittarius and Pisces
Exaltation: Cancer 5°

Mooltrikona: 0° to 10°
Debilitation: Capricorn 5°
Friends: Sun, Moon and Mars.
Enemy: Mercury, Venus
Neutral: Saturn

Signification: Husband for woman, Guru, Dharma, Principle, Wealth, Fortune, Grace, Children, Creativity, Health, Intelligence, Divine Bliss, Vigor, Vitality and Strong immune System, Conventional Values, Fun - Loving Place.

The Ninth House and Sikh Gurus

(NARSINGH DASS ACHINT)

The 9th house signifies reghteousness, pereceptor, instuition, charities, philosophical knowledge, religion Yogic powers etc. D.R. B.V. Raman, has also stressed that the Sun is the Atmakaraka and tge Moon, the Manakaraka. Spiritual achievement is possible if Manakharaka is on a sympathetic wave with the Atmakaraka. Saturn, is vairagyakaraka and Mokshakaraka like Ketu. Four signs, namely, Cancer, Scorpio, Sagittarius and Aquarius are also helpful in attaining spiritual knowledge. Cancer signifies the mind being rules by the Moon. Scorpio is a secretive sign, Sagittarius indicates religion and Acqarius stands for philosophical knowledge.

Religious temperament is also indicated by the 9th house and its lord, Saturn, the Moon and the 12th house, its lord and Ketu, the Moshakaraka. The analytical examination of birth charts relating to Sikh Gurus from Punjab show that the 9th, the 12th, Atmakaraka, Mokshakaraka and Saturn are instrumental in bestowing spiritual power on the Gurus who appeared during such a critical period in Indian history when foreign rulers were causing atrocities on Hindus and the Gurus showed the right path and enriched the masses with spiritual solace. Guru Nanak Dev's chart is from Notable Horoscopes by Dr. Raman. The birth charts of Guru Gobind Singh, Guru Amar Dass and Guru Teg Bahadur have also been studied to ascertain the role of planets and houses as afore-mentioned. besides these horoscopes, the birth chart of a living legedn, the Namdhari sect Guru Jagjit Singh has also been taken into consideration. His preachings are based on socio-religious teachings. The charts have been tabulated showing the birht Chart as D-1, the Moon-sign chart and Navamsa chart as D-9.

Table of Charts

Sub Division	Ascdt.	Sun	Moon	Mars	Merc.	Jup.	Venus	Sat.	Rahu	Ketu
D-1	5	8	2	8	8	6	7	2	9	3
Chart-1										
D-9	5	7	12	4	7	2	8	12	8	3
Moon Sign	2	8	2	8	8	6	7	2	9	3
D-1	6	9	7	10	9	12	10	10	3	9
Chart-2										
D-9	3	4	12	10	9	4	5	10	3	9
Moon Sign	7	9	7	10	9	12	10	18	3	9
D-1	11	1	3	2	1	2	2	5	4	10
D-9	1	9	11	12	2	3	11	8	6	12
Chart-3										
Moon Sign	3	1	3	2	1	2	2	5	4	10
D-1	2	12	9	1	11	5	1	5	7	1
Chart-4										
D-9	6	9	9	4	1	6	6	9	8	2
Moon Sign	2	12	9	1	11	6	1	5	7	1
D-1	6	8	12	10	7	5	9	8	7	1
D-9	12	8	12	10	7	5	9	8	7	1
Moon Sign	12	8	12	10	7	5	9	8	7	1

Chart 1 relates to Guru Nanak Dev born on 8-11-1470 at midnight (LMT) at 31 N 39, 74 E 47 with a balance of 0 years, 9 months, 23 days of Sun Dasa at birth. In D-1, the 9th lord Mars is aspected by /Saturn and 12th lord or Mokshadhpati Moon. Mars is with the Atmakaraka Sun. In

the Moon-sign chart Mars, 12th lord is in a secretive sign with the Atmakaraka. In D-9, Mars is in the 12th in the Navamsa of the Moon, the Mokshadhipati. During the major period of the Moon, Guru Sahib began to get more and more absorbed in religious practice. The 9th house and its lord related to the Moon, Saturn, 12th lord and Atmakaraka made him a religious Guru and his teachings are to this day followed with deep faith.

Chart 2 is of Sri Guru Gobind Singh. In D-1, the 9th Venus is with Saturn and in Navamsa, Venus is in the Navamsa of the Atmakaraka Sun who is also Mokshadhipati. In Moon-sign chart, the 9th lord mars is with saturn attaining vargottama in the Navamsa of Saturn who is also 12th lord and Mokshadhipati. In Saturn Dasa, Mars Bhukti, Guru Sahib established Khalsa Panth (1699 A.D.). He was born on 16-12-1666 midnight at Patna on a Wednesday with a balance of 3 uyears 3 moknths, 23days of Rahu Dasa at birth (Source: Sikh History published by Sorab Hind Namdhari Vidayik Jatha (Regd.), Sri Bhaini Sahib, Ludhiana.)

Chart 3 relates to Guru Amar Dass who was born on 5-5-1479 after midnight and before dawn at Amritsar, village Basarke at 31 N 37, 74 E 55 (Source: Sikh History Ibid.) Mokshakaraka Ketu occupies Mokshastana in D-1. The 9th lord is aspected by Saturn, Vairagyakaraka and exalted Atmakaraka aspecting 9th House. Ketu again occupies Mokshastana in D-9. In the Moon-sign chart, the 9th lord aspected 9th. Guru Sahib was offered Guru Gaddi during the Dasa of Venus, 9th lord (1552 A.D.)

Chart 4 relates to Guru Teg Bahadur Ji. He was born on 1-4-1621 at Kiratpur (Amritsar) at 31 N 37, 74 E 55 with a balance of 5-years, 9 months, 25 days of Sun Dasa at Birth. The 9th lord in D-1, Saturn, the Yogakaraka, is with Jupiter. Mokshadhipati Mars occupies its own sign with Mokshakaraka Ketu. In the Moon-sign chart the 9th lord Sun, the Atmakaraka, is with Saturn and also joins Saturn

Sikh Gurus & Avatars

in Navamsa, indicating the close relationship of Atmakaraka and Mokshakaraka. Guru Sahib visited holy places during Jupiter Dasa, Saturn Bhukti and rendered valuable services for the cause of Kashmir pundits.

Chart 5 relates to Namdhari sect Guru Jagjit Singh. He was born at 4.00 a.m. on 22-11-1920 at 30 N55, 75-E 54 with a balance of 5 years, 5 months, 21 days of Saturn Dasa at birth. Ketu, the Mokshakaraka, occupying the 9th house indicates a deeply religious nature. In the Moon-sign chart the 9th lord occupies a sign of Saturn aspected by the Moon. In D-1, the Atmakaraka is aspected by Ketu in the 9th. Guru Sahib was crowned with Guru Gaddi during the Dasa of the 9th lord (August 1959). The native launched an anti-cow slaughtering campaign and took into his charge all weak and sickly cows from Calcutta. He has been performing the sacred duties of Guru occupying the high seat of Namdhari sect.

The examination of the 9th house, its lord, Mokshakaraka Saturn and Moon reveals that these combinations tend to make one deeply religious.

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Courtesy : Astrological Magazine by Dr. B.V. Raman

SIX CHANNELS OF DIVINE STRENGTH

(Delienation of Birth Chart of Sh. Satguru Jagjit Singh Ji)

A natural benefic planet having maximum stringth of rupas but positionally weak may not do good to the house it occupies but it shall produce good results of the house it rules.

1. The planets are the representatives of God. His blessing are being bestowed continuously for the betterment of human race. The Luminous bodies sighted in the sky are emitting energies. For a particular time and place the flow and intensity of these energies changes due to transit of planets. The circle of Light (ZODIAC) divided into 12 equal parts (SIGNS) is the apparent path of the planets and each planet occupies auspicious or inauspicious place in the Zodiac to influence human life. Astrology tells us the beneficance or maleficance nature of plantets for a particular time and place keeping in view the portion of the Zodiac occupied by a particular planet.

2. The capacity to do good of a planet is measured in RUPAS. One Rupais is equal to 60 Shastimansa or virupa. The signs being background of planets generally characterise the Planets as good or bad. Thus no planet remains good or bad all the times and because of its continuous moments it goes on changing its nature with reference to its positive sign and other Planets.

3. An eminent personality in our society is just like a Planet securing more rupas. SUN, MOON, MARS, MERCURY, JUPITER, VENUS and Saturn are said to be strong when securing strength equal to or more than 6.5, 6.0, 5.0, 7.0, 6.5, 5.5 rupas respectively (Brihat Parasara Hore Shastra Ch. No. 29 Sloka No.

32-33). An eminent rich person must be a well settled person in Society, if viewed by general public but if he allows us to peep in to his private life, he may be found lacking in so many ways and his apparent posture in Society may suffer. Similarly a planet securing more rupas may be contributing maximum degree of goodness to a particular nativity but if we split up his strength under various heads, it may cause various hindrances to the nativity as well.

4. According to Brihat Parasara Hora Shastra Chapter 29 Sloka 34 to 36 if the Sthan bala, Dikbala, Kaalbala, Chestabala & Aynabala of Jupiter, Mercury and Sun are respectively 165, 35, 50, 112 and 30 virupa and those of Venus and Moon are respectively 133, 50, 30, 100 & 40 virupas and those of Mars and Saturn are respectively 96, 30, 40, 67, & 20 virupa they are considered as strong. Virupa is also called Shastimansa or Kala.

TABLE NO. 1

		SUN	MOON	MARS	MER.	JUP	VEN.	SAT.	TOTAL
1.	Sthan	165	133	96	165	165	133	96	= 953
2.	Dik	25	50	30	35	35	50	30	= 265
3.	Kal bala	50	30	40	50	50	30	40	= 290
4.	Chesta	112	100	67	112	112	100	67	= 670
5.	Ayan bala	30	40	20	30	30	40	20	= 210
	TOTAL	382	380	253	385	392	353	253	

6. According to Sloka 32-33 (ibid) the requirements of strong planet in virupas and rupas are:

TABLE NO.2

	RUPA	VIRUPA
SUN	6.5	390
MOON	6.0	360

Sikh Gurus & Avtars		
MARS	6.0	300
MER.	7.0	420
JUP.	6.5	390
VEN.	5.5	330
SAT.	6.0	300

7. The requirement of Shadbala pinda as given in Table No. 2 has to be read with requirement of Shadbala as given in Table No. 1 A planet may be found strong securing required rupas but it may be lacking any particular streanght. The minimum requirement of Shastimansa towards each strength has been given in Table No. 1.

8. This requires more considration because Ayanbala which is the part of Kalbala has been seprated and strenght of Drigbala has not been considered. The dropping of naisasgicbala is understandable because it is constant. Combining both the standards we can discriminate between the strong and weak planet.

9. A planet which is fulfilling the strength as per Table No. 1 is strong enough to give result according to its significations and a planet having required strength as per Table No.2

10. In order to make our delineation more accurte we may also see that Sthanbala, Dikbala, kalbala, Chestbala & Ayanbala of all the planets should not be less than 953,265,290,670 & 210 Virupas respectively. The application of Drigbala though not included but should not be lost sight of. If two planets happen to be of the same strength vide both the Tables, than the deciding factor shall be its Naisargicbala.

11. While Venturing prediction we can not ignore the Ishta Phala and Kashta Phala. According to Dr. B.V. RAMAN (Graha and Bhava Balas) a planet with more Ishta Phala is supposed to produce good result and a planet with more Kashta Phala is to produce more evil results during its major or sub period. In case the strength of Dasa Lord predominates the strength of sub period lord, it would be in accordance with M.P. Lord.

12. The comparative study of Table No. 1 & 2 shows that malefic planet are only welcomed with less number of rupas because the nuisance value of these planets is likely to harm their positive signification too. That is why the Chestbala of Mars and Saturn are much less than those of other benefic planets. Sun being the Atmakarka and Sattvik planet has been considered strong with more rupas than those of Mars and Saturn. Thus the strength of planet and its direction (Ishat/Kashat-phala) are deciding factor to judge the auspiciousness or inauspiciousness of planet. At the same time we should also take into consideration the ray of planet which are the resultant of uchha and Chesta Rashmi.

Applying the aforementioned principles to the nativity under chart No. 1 relating to Shri Satguru Jagjit Singh Ji the following tendencies have come to my notice.

(1) Sthanbala स्थान बल

SUN secures 173 Virupas as against requirement of 165 Virupas. Personal actions positive efforts and power to influence others - All 100% effective.

Total Shadbala of SUN is 400 Virupas as against 392 Virupas 'required per Astrology'.

(2) Dikbala (Directional Strength)

Moon Virupas 35 as against required 50 Virupas. Directional strength is weak. The personality shall not get much help from women. He shall not like the company of women.

The total Shadbala of Moon is 463 Virupas against the requirement of 360. There is no derth of favourable circumstances.

**(3) Kaalbala (Ayanbala)
(Temporal Strength)**

Jupiter secures 37 Virupas against the requirement of 50 but in all it secures 408 Virupas against the requirement of 392. Thus Divine bliss is available to the maximum. Moreover the ISHAT PHALA of Jupiter are 34.40 (more than Kashta Phala)

(4) Drigbala (Aspectual Strength)

Venus secures 439 Virupas assuring Cooperation from society. Venus is the lord of IXth house and IInd house. Both these house are strong enough to produce desired results. Generally Drigbala secured by planets are in minus. No fixed Virupas are required to be secured.

In this way six channels of Divine strength applied to the nativity of Guru Sahib has found to be trustworthy.

All the planets secure more than minimum required rupas as shown below the line alongwith planet. All the planets in the Horoscope of **Shri Satguru Jagjit Singh Ji** are strong enough to produce more than 20 Yogas available in the nativity,

(Planetary Strength in Rupas)

VEN $\frac{6.2}{5.5}$	
MARS (RUPAS) $\frac{5.7}{5.0}$	MER $\frac{8.3}{7.0}$ (RUPAS)
JUP $\frac{6.8}{6.5}$ (RUPAS)	SUN $\frac{6.7}{5.0}$ (RUPAS)
SAT $\frac{6.6}{5.0}$ (RUPAS)	MOON $\frac{7.7}{6.0}$ (RUPAS)

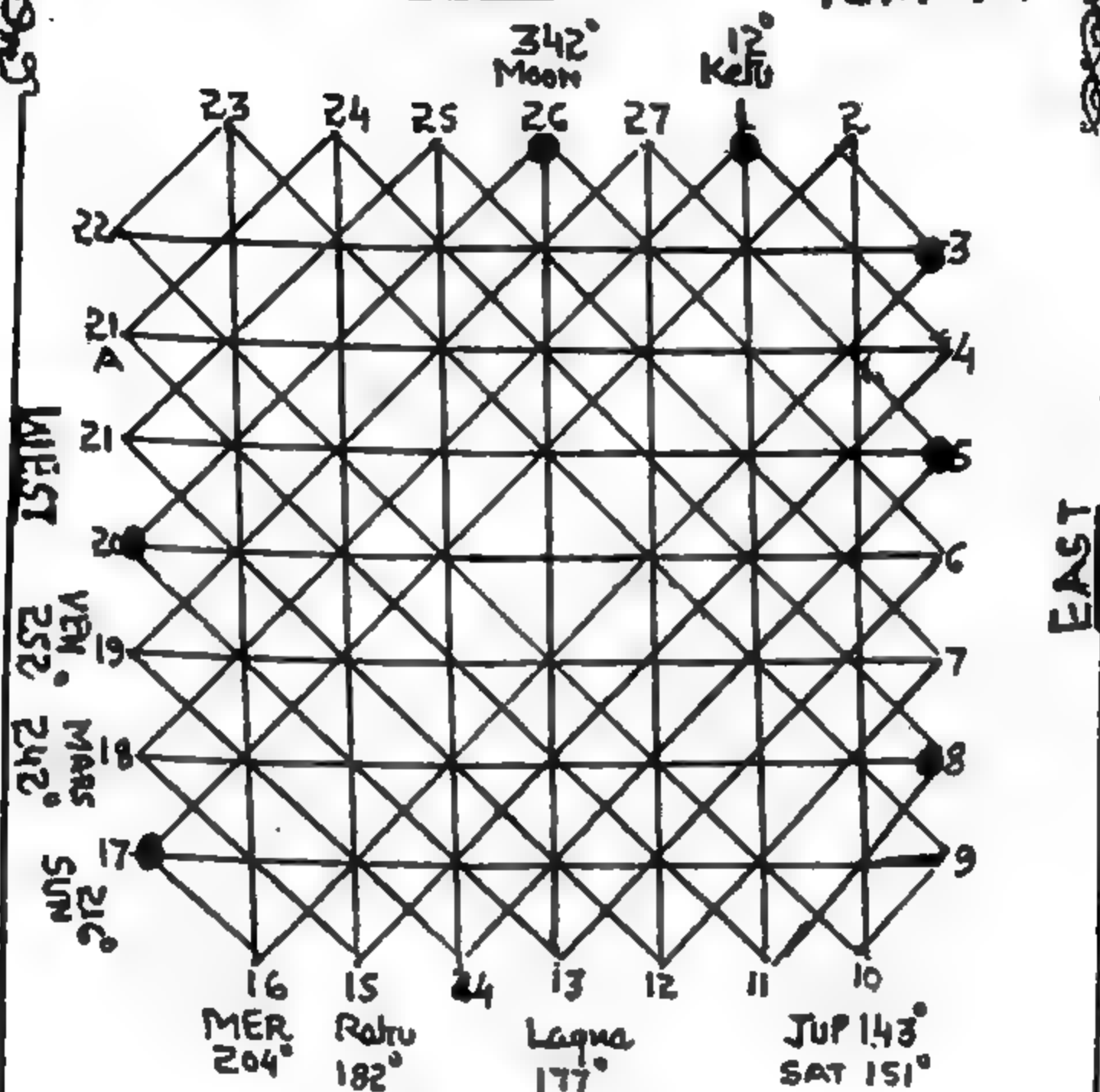
Concept of Vedha

The constellation occupied by Moon at the time of birth is called Janam Tara. Vipat Tara is Third to Janama Tara. The 5th, 7th, 10th, 19th and 22nd Tara from Janam Tara are called Partyak, Vadha, Karma, Aghana and Vainashik respectively. According to Sapataslaka Vedha Circle (shown below) if these Taras are subject of Vedha by malefic, bad results follow. If all the said Taras are subject to malefic Vedha, the death or like trouble is faced. Transit of palanets are to be seen from the natal chart. On the Next page I have prepared Sapatasalalkha Kostam which can be read conserding birth conselation. (Janam Tara) as Tara No. 1

सप्तशलाकावेधकोष्टम्

NORTH

नक्षत्रवेध



SOUTH

Number indicates Nakshatra (1 stands for Ashwini etc) The Nakshatra, Star (Nakshatra with Moon is called Janama. 3rd, 5th, 7th, 10th, 19th & 20th are Stars from Janama are Malefic stars and any Vedha of These stars bring grief to the native. The Vedhas of all these stars by malefic planets at one time causes death or trouble of like nature.

Under Chart No 1 on 14.9.1924 these constellations were crossed by malefic planets. From 21.3.44 To 1.9.45 three malefics were crossing three said Taras. According to me (Author) the concept is correct.

SIKH GURUS AND BENEFIC ARGALAS

1. Jaimini Maharishi introduced an unique method of prediction while conceiving. The concept of Argala. I have applied this concept on the horoscopes of Holy Sikh Gurus. I am sure that readers will appreciate this to judge the yogas for religiousness.

2. अभिपश्यन्ति ऋक्षाणि, पार्श्वर्चभे च॥

The signs of the zodiac aspect the signs that are in front of them. They do not aspect the signs nearest to them, the signs on either side.

3. The twelve signs of the Zodiac beginning with Mesha (Aries) are classified sequentially into Cardinal (Chara), fixed (Sthira), and common (dwisvabhava). The Cardinal sign aspects the fixed signs; the fixed signs aspect the Cardinal ones, and Common or dual signs. Thus Mesha (Aries) aspects Simha (Leo), Vrischika (Scorpio), and Kumbha (Aquarius). It does not aspect Vrishabha (Taurus) because it is next bit. The following table explains the aspecting and aspected ones:—

Aspecting sign

Mesha (Aries)
Karka (Cancer)
Tula (Libra)
Makara (Capricorn)
Vrishabha (Taurus)
Simha (Leo)
Vrishika (Scorpio)

Aspected signs

Simha, Vrischika, Kumbha
Vrischika, Kumbha, Vrishbha
Kumbha, Vrishabha, Simha.
Vrishabha, Simha, Vrischika
Karka, Tula, Kakara
Tula, Makara, Mesha
Makara, Mesha, Karka

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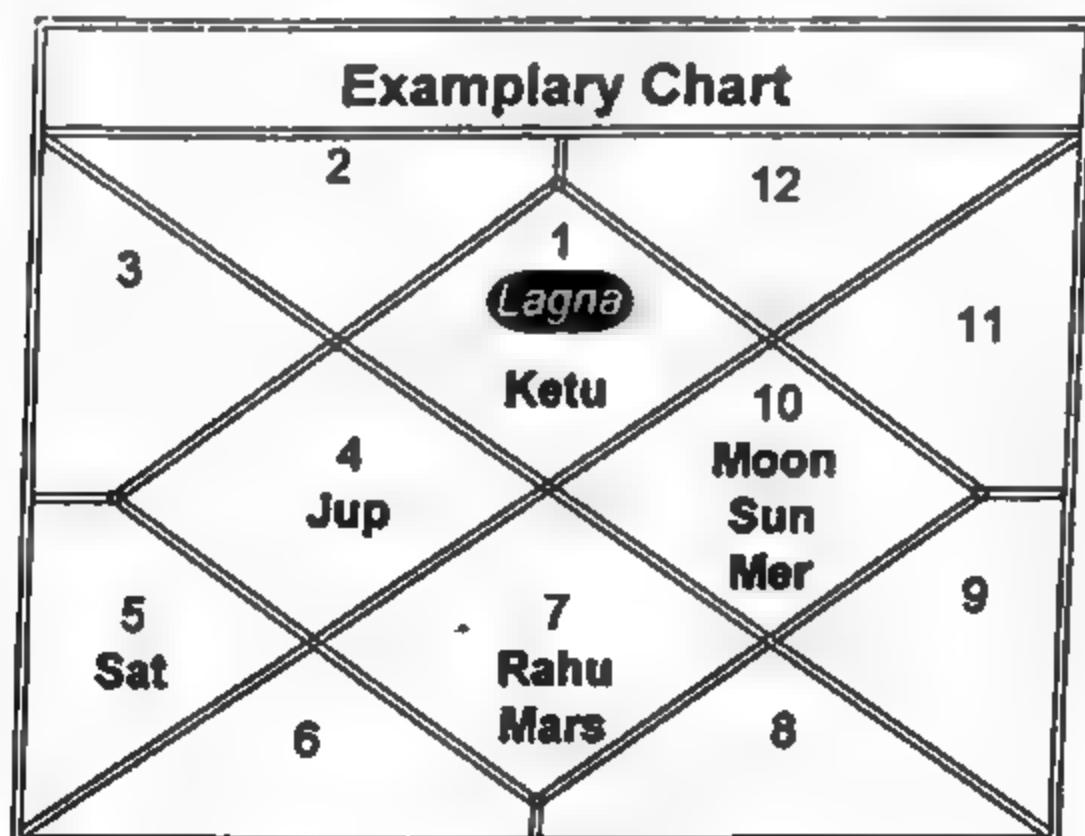
Kumbha (Aquarius)	Mesha, Karka, Tula
Mithuna (Gemini)	Kanya, Dhanush, Meena
Kanya (Virgo)	Danush, Meena, Mithuna
Dhanush (Sagittarius)	Meena, Mithuna, Kanya
Meena (Pisces)	Mithuna, Kanya, Dhanush

4. In the system of Parasara the planets and the luminaries have aspects; and because of this the planets and the luminaries in the signs aspect the signs and the planets therein, as the next aphorism makes clear. Actually the sign in front of a sign has a special meaning in save of the later aphorisms. The eighth for a cardinal sign, the sixth for a fixed sign, and the seventh for a dual sign are the signs in front of them (sammukha). This is supported by ancient authorities.

5. तत्रिष्ठाश्च तद्वत् ।।

The planets occupying a sign have aspects similar to those of the sign concerned.

6. A planet in Makara (Capricorn) aspects those in Vrishbha (Taurus), Simha (Leo), and Vrischika



(scorpio). In the illustrative chart the Sun, Moon, and

Mercury aspect Simha and Saturn, and also Vrischika and Venus. Saturn aspects Sun, Moon, Mercury, Mars Rahu and Ketu. Guru aspects only Shukra. Kuja and Rahu aspect only Shani. They aspect the other signs as well, even if there are no planets.

7. दार भाग्य शूलस्यार्गला निध्यातुः ।।

The fourth, second, and eleventh places or planets in those signs from the aspecting planet from the argala.

8. Jaimini follows an ancient method of method of mentioning the numerals. Apart from the vowels, there are four Vargas or Units beginning with the letters Ka (क), ta (ट), pa (प) and ya (य). The first letter of each varga is numerically equivalent to one. Thus ka is 1 and gha is 4. Similarly we treat the letters in each varga. The letter ta (त) is six and da (द) is eight. The letter ra (र) is two. Then dara gives 82, These figures are to be reversed and divided by twelve. The remainder is four. Hence darastands for four. Bhagva (bha and gya) reversed gives 14 and divided by 12, it gives two. Sula is 35, giving a remainder of eleven. Argala is an obstructive factor. Any planet having one or more planets in the fourth, second and eleventh houses from its location prevents it from giving its results.

The numerical value of the vowels, of the latter after jha and of zero. As per the maxim "ankanam vamate gatih" the resulting numerical is to be reversed.

9. कामस्था भूयसा पापानाम् ।।

Argala is also formed when malefies are in the third from the aspecting planet.

Ka is one, and ma is five. Reversed we get 51; and divided by 12, the remainder is three. One malefic is not enough. There should be more than two (bhuyasa).

10 .रिःफ नीच कामस्था विरोधिनः

Planets in the tenth, twelfth, and third from the aspecting cause obstruction to the argala.

A planet in the fourth from an aspecting planet causes argala. But if there is a planet in the tenth from it, this argala is destroyed. Thus the argala from a planet in the second is destroyed by one in the twelfth from it. The argala caused by one in the eleventh is multiplied by one in the third from it.

11. न न्यूना विबलाश्च।।

When the planets obstructing the argala are fewer or weaker than those causing argala, the power of the argala is not affected.

The strength (bala) of planets and signs is determined in Jaimini's system differently from that of traditional astrological authors. Here we have no elaborate like those for Shadbala. Later on the author enunciates the principles for calculating the strength.

12. प्राग्बत् त्रिकोणे।।

The planets in the fifth and the ninth houses cause argala as before. The argala caused by a planet in the fifth is negated or neutralised by one in the ninth.

13. विपरीतं केतोः।।

In the case of Ketu, the formation of argala and its concellation are to be calculated in the reverse order.

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The Sutras 4 to 9 are devoted to the concept of argala. In Sutras 33 & 34 Jaimini states that he refers to bhava or rasi only by using the letters of the alphabet. This does not refer to the planets. All the vowels stand for Zero. When there is a conjunct letter the last part of it alone is to be considered. Ka (क), Kha (ख), Ga (ग), Gha (घ), n (ङ), cha (च), chha (छ), ja (ज), and jha (झ), are respectively indicative of numbers one to nine. N (ण), is zero. Ta (ट), tha (ठ), da (ड), dha (ढ), na (न), ta (त), tha (थ), da (द), and dha (ध), similarly stand from one to nine. Na (न), signifies Zero. Pa (प), pha (फ), ba (ब), bha (भ), and ma (म), represent one to five. Ya (य), ra (र), la (ल), va (व), sa (स), sha (श), sa (ष) and ha (ह), stand for one to eight. The formula is कादि नव, टादि नव, पादि पंच, यादि अष्टौ। Having got the numbers from the letters used, we have to reverse them, then divide the figure by twelve, and take the remainder. Thus the word dara does not mean wife and therefore the seventh house. It stands for the fourth house.

Argala is kind of obstruction. If a benefic cause it, it is a benefic argala. By bebefics and malefics is meant the natural ones. An argala caused by a planet can be counteracted by another.

Planet causing argala in Counteracted by a planet in

Fourth house	Tenth house
Second house	Twelfth house
Eleventh house	Third house
Fifth house	Ninth house

14. The last one is benefic argala. The first three can be benefic or malefic depending on the nature of the planets concerned. An argala caused by a planet is in the third house has no counteraction. When a planet is in the ninth from Ketu, it causes argala and it is contered by one in the fifth from Ketu. The

Sikh Gurus & Avtars

counting is to be done for each planet taking its location as the first house. Applying this to the example chart we can tabulate the argala in the following manner.

Planet	argala from	counteracted by
Lagna (Meena)	Guru	Shukra
Guru (Karka)	Shani	None
"Kuja	Ketu	
"Shukra	None	
Shani (Simha)	Shukra, kuja	None
Kuja (Tula)	Shukra	None
"	Ravi, Chandra, Budha	Guru
Shukra (Vrischika)	None	None
Ravi, Chandra, Budha (Makra)	Ketu	Kuja, Rahu
"Shukra	None	
Ketu (Mesha)	Ravi, Chandra, Budha	Guru

15. Similarly we can tabulate the argalas for all the other signs. If a sign (Rasi) has a benefic argala, there will be benefic results during the period of that sign. The dasas in Jaimini refer to the sign, not to the planets: and this will be explained later.

16. In the list given above the argala for Guru from Kuja is counteracted by Ketu. Kuja has an argala from Ravi, Chandra and Budha. The counteracting planet being only one, the malefic argala is strong for Tula. Similarly for Ketu the argala is not neutralised. For Makra the argala from Ketu is effectively counteracted by two.

For the other signs we get the following:

Sign	Argala from	Counteracted by
------	-------------	-----------------

Sikh Gurus & Avtars

Mesha	Guru	Ravi, Chandra, Budha
"	Shani	None
Vrishabha	Shani	None
"	Guru	None
Mithuna	Guru	None
"	Ketu	Shani
"	Shani	None
"	Kuja, Rahu	None
Kanya	Kuja, Rahu	Shani
"	Shukra	None
"	Guru	Shukra
"	Ravi, Chandra, Budha	None
Dhanush	Ravi, Chandra, Shukra Budha	
"	Kuja, Rahu	None
"	Ketu	Shani
Kumbha	Ketu	None
Meena	Ketu	None
"	Ravi, Chandra Budha	None
"	Guru	Shukra

The counteraction depends on the number of planets involved and on their strength.

Exalted Moon with saturn aspecting lagna has benefic argala formed by Jupiter being in 5th to aspecting planet giving rise to yoga for religiousness. It has not been cancelled because there is no planet in 9th house from Moon. Jupiter has imcancelled argala because three planets in third from Jupiter.

18. Shri Satguru Jagjit Singh ji:-

Two natural benefic planets (Venus and Moon) aspecting lagna. Mercury, the Atmakarka (according

to Jaimini) is aspected by Jupiter, Atmalya Karka. Venus causes argala for Jupiter but countered by Ketu.

19. Shri Satguru Partap Singh Ji:-

Benefic Venus aspecting Lagna, Venus causing argala for benefic Jupiter but counter by Mars. Mars given argala by Jupiter (benefic) which remains imcancelled, Ketu, Rahu, Venus, all aspecting Lagna.

20. Guru Gobind Singh Ji :-

Sun, Mercury, Ketu, Jupiter and Rahu aspecting Lagna. Sun, Mercury and Ketu getting imcancelled argalas formed by Saturn Mars & Venus being 2nd and Jupiter being 4th to the said planets. No cancellation is indicated. The bravery, courageous fights for religious may be attributed to the argala causing planets of religion and wars (Saturn and Mars)

21. Guru Arjan Dev Ji :-

Sun, Mercury, Mars, Rahu & Ketu aspecting Lagna. Mars and Rahu have argala by benefic Venus which is not cancelled. Sun and Mercury has benefic argala by Moon ——— not cancelled.

22. Guru Teg Bahadur Ji :-

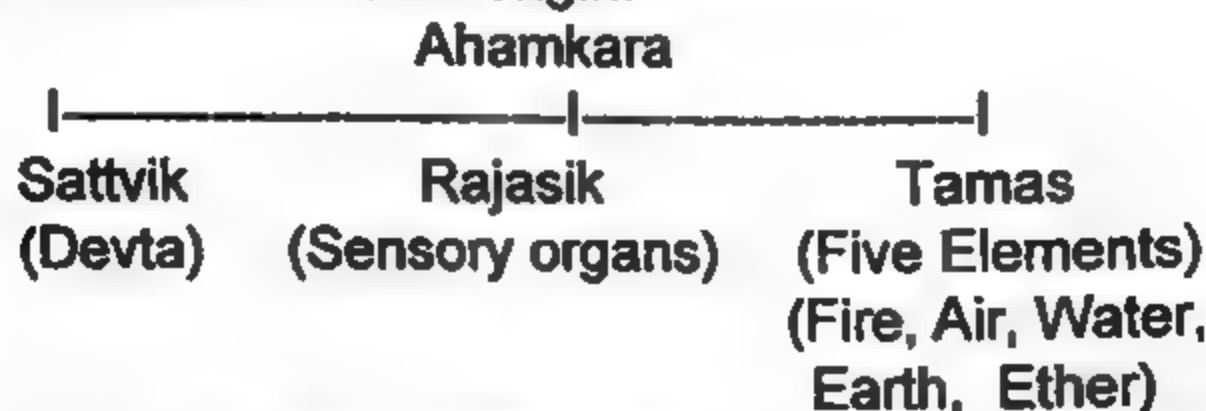
Sun aspecting Lagna. The argal combination by Mars, Ketu and benefic Venus is not cancelled by Mercury because of weak position of Mercury. Since the Moon charts of Guru Teg Bahadur Ji and Arjan Dev is available, the author does claim the true application of principles of argal combinations to the said rativities.

Courtesy : Jaimini Sutram by Prof. P.S. Sastri.

GURUS AND MAHATATWA

Astrology is that branch of science through which we may describe the good or bad results with the help of movements of planets, good omens, clairvoyance, science of Palmistry and other methods conceived by our sages as contained in vedas, Puranas and Upnishdas etc. The perceptible lord is endowed with three powers and is called the ALMIGHTY. The three powers are (1) Shri Shakti with Sattavguna (2) Bhoo Shakti (Mother Earth) with Rajoguna and (3) Neela Shakti with Tamoguna. Apart from these three, the fourth kind of Vishnu who is moved or inspired by Shiv Shakti and Bhoo Shakti assumes the form of SHANKAR SHANA WITH Tamoguna, of Pradyumna with Rajoguna and of Aniruddha with Sattvaguna.

Pradyumna is endowed with Rajas Shakti, and Anniruddha with Sattva Shakti. Mahatatva, Ahamakarka and Ahamkara Murti Brahma are born from Shanker Shana, Pradyumna and Aniruddha respectively. All these three forms are endowed with all the three Gunas, but have predominance of their own Gunas due to their origin.



Lord Vishnu coupled with Shri Shakti sustains life, coupled with Bhoo Shakti Creates life coupled with Neela Shakti destroy life.

The jeevatma and Paramatma amsa is there in

Sikh Gurus & Avatars

all beings. Some have the predominance of the jeevatma amsa while others have the predominance of the paramatma amsa. Thus there is the predominance of paramatma amsa in the planets (or grahas) like the Sun etc. and Brahma, Rudra (Shiva) etc. and in many others incarnations. Their powers or consorts like Shri Shakti etc. have also the predominance of the paramatma amsa. Other divine beings and other powers have more of the jeevatma amsa.

Notes: Six schools of philosophy were born in India. One of these is Ankhya Darshana (Sankhya Philosophy). This philosophy is atheistic. It holds two elements or factors in the creation of the world-Prakriti and Purusha (these are female and male). Prakriti is the chief element and the first element and the first element of the world. It is Nitya (or everlasting) and inert while Purusha is active. But Purusha is not active in himself, he is consumer of the effects of Prakriti. The function of Prakriti is to fulfil the desires of Purusha. She has 3 qualities: 1. Sattwa 2. Rajas and 3. Tamas. These three are the factors in joy and pain. Before Creation or at the time of the dissolution of the Universe these three are in the same condition.

The combination of Prakriti and Purusha results in the creation of the phenomenal universe because the combination of these two causes imbalance in the Sattwa, Rajas, Rajas and Tamas humours present in Prakriti. Prakriti produces that particular element whose quantity among these three is predominantly increased.

Thus Mahatattwa is produced when there is the increase of Sattwa. This is the chief germ of the universe. It may be called intellect. The quality of intellect is Ahamkar. Therefore intellect is converted into Ahamkar. It is Ahamkar increased ignorance

which symbolizes Tamas. When Ignorance or Tamas increased greatly five Tanmatras are born which are Shabda (word), Sparsha (touch), Roop (shape), Rasa (juice), and Gandha (smell) these are equivalent to the five senses-the sense of sight, hearing, taste, smell and touch. Panch Mahabhutas -- Jala (water), Prithvi (earth), Aakasha (sky), Vaya (air), and Agni (fire). All these tattwas are included in Prakriti. There is no reason of the creation of the creation of Prakriti. It has been regarded as without reason. Man has the quality related to the element of which he has the greater quantity in his constitution. His life is directed according to that tattwa. A man having spiritual power can know ones future only by seing one on the basis of the knowledge and experience of these tattwas. Joy and sorrow and all the events of life are directed as per the ratio of these tattwas.

According to 'Vishnu Purana' the first form of Paramatma Parbrahmma ia Purusha, Avyakta (Prakriti) and Vyakta (Karya or Action), Mahatattwa is its another form. 'Kaala' is the supreme form of God. Aahatattwa is of three kinds namely Sattwika, Rajsika and Tamsika. Three kinds of Ahamkar is born out of these and these three kinds of Ahamkar give birth to the Panch Mahabhotas and the senses. It is te Ahamkar which gives birth to Tanmatras. The Panch Mababhoots, of which the body is formed, exerieence the joys and sorrows, pleasures and pains. Tanmatras do not experience pleasure and pain. The earthly being have the excess of all the three qualities of Sattwa, Rajas and Tamas. Therefore they experience more pain, are very active and are endowed with the knowledge of things and are endowed with the knowledge of things and are energetic in doing.

When the native gets the increase of Ahamkar, he will have to suffer the results of Sattwika Ahankar,

because he is wrapped in Ahamkar even while doing Sattwiks deeds. In the same way man has to suffer due to the increase in him of the Rajsika Ahamkar. And when there is the increase of the Tamiska Ahamkar man stoops to commit wicked deeds, violence, robbery, man-handling etc. and the evil consequences he has to suffer in life and afterwards.

Sun, Moon and Jupiter are Sattvik, Venus and Mercury are Rajasik, Mars and Saturn are Tamasik.

Sattwika : Of the three tendencies, the Sattwa guna is pure and without defects. It is enlightening. Its encrease/enhances light in the mind, soul and senses. Grief, depression, evil qualities and evil actions are destroyed and peace is obtained. When the Sattwaguna is on increase the frivolity of one's mind is automatically destroyed, he resigns the world and rises above worldly matters and his mind is occupied with the thought of the Absolute Brahma. There is absence in his mind and senses of grief and indolence, and increase of conscious power. When there is the absence of other qualities and the increase of sattwa guna in a person's body, he gets an increase of consciousness, resignation and enlightenment of the mind and he, becomes peaceful and joyful. When it is found that in a person's body, mind /soul and senses, consciousness, enlightenment and judgement have been roused, it is to be taken as the encrease or enhancement of the Sattwaguna.

Rajsika: Persons endowed with or having with or having the predominance of Rajo guna are called Rajsika. This tendency is the offspring of desires, of bhogas (or Consumption) and man's efforts are directed towards the attainment of these things. When a Rajoguni gives aims he has also a desire that its effects should come to him manifolded (increased amount). Avarice and appetite for worldly things are

born of Rajoguna. When in a person's body, having suppressed the qualities of Sattwa and Tamoguna, Rajo guna performs its functions of the body, mind, soul and senses of the person concerned, have the longing or keen desire of enjoying wordly things and sexual intercourse and are inclined towards doing vaired things and there is in them frivolousness, absense of peace and avarice etc. The desire of wealth and riches is avarice due to which a person is always engaged in or occupied with, thinking and planing of the ways of increasing his wealth. When engaged in earning wealth he gives up the sense of the righteous and the wicked, the moral and the immoral and has the desire of having possession even over the things of others. He feels the need of various kinds of Bhogas and there is the rise in his mind of the feelings of performing various kinds of deeds. His mind becomes unstable and frivolous and then there is the begining of actions in conformity with these feelings.

Tamsika: Persons having the predominance of Tamoguna re called Tamiska, causing absence of consciousness in the soul and senses and the breeding of attachment in them is the main function of Tamoguna. Tamoguna increases darkness of the intellect which in its turn also increases. Tamoguni (man with Tamoguna) suffers the deterioration of the ability to distinguish between what should not be done. There is an increase of sleep, indolence lack of light (of the intellect) and Apravriti (lack of the desire of the desire of doing the righteous deed, nay, the desire of beginning it, is called Apravriti). When a person begins to neglect his duty, his mind gets enamoured of things, he does not have the memory of the things, he begins to remain indolent, he has the absense of thw power of judging things an, he lacks the power of

understanding a thing, can be concluded and understood that there is an increase in him of the Tamoguna.

If, in a horoscope, the luminaries; (the Sun and Moon) and Jupiter are strong and well associated the native has the beginning of Sattwika gunas in ample measure. In the Dasas or periods of these planets there is special increase of the Sattwika tendencies. The Rajsika tendencies are increased by the strength of Mercury and Venus and the tendencies that are Tamsika is the function of Mars and Saturn. In the respective Dasas or periods of Rajsika or Tamsika planets the native gets the enhancement of Rajsika and Tamsika gunas respectively.

APPLICATION OF THE ABOVE PRINCIPLES

(1) Horoscope of Shri Satguru Jagjit Singh Ji.

According Shadbala Sun is strongest.

-Maximum Sattvik Tattva.

Moon is at No.3 in rank in the matter of strength.

-Maximum Sattvik Tattva.

Jupiter is at No.7 in rank in the matter of strength.

-Moderate Strength.

Sun in its own Navamsa,

Moon in friendly Navamsa,

Jupiter in Neutral Navamsa.

(1) All the Sattvik planets are not in enemical signs.

(2) All the Sattvik planets are in Subhvarga-Auspicious Divisions.

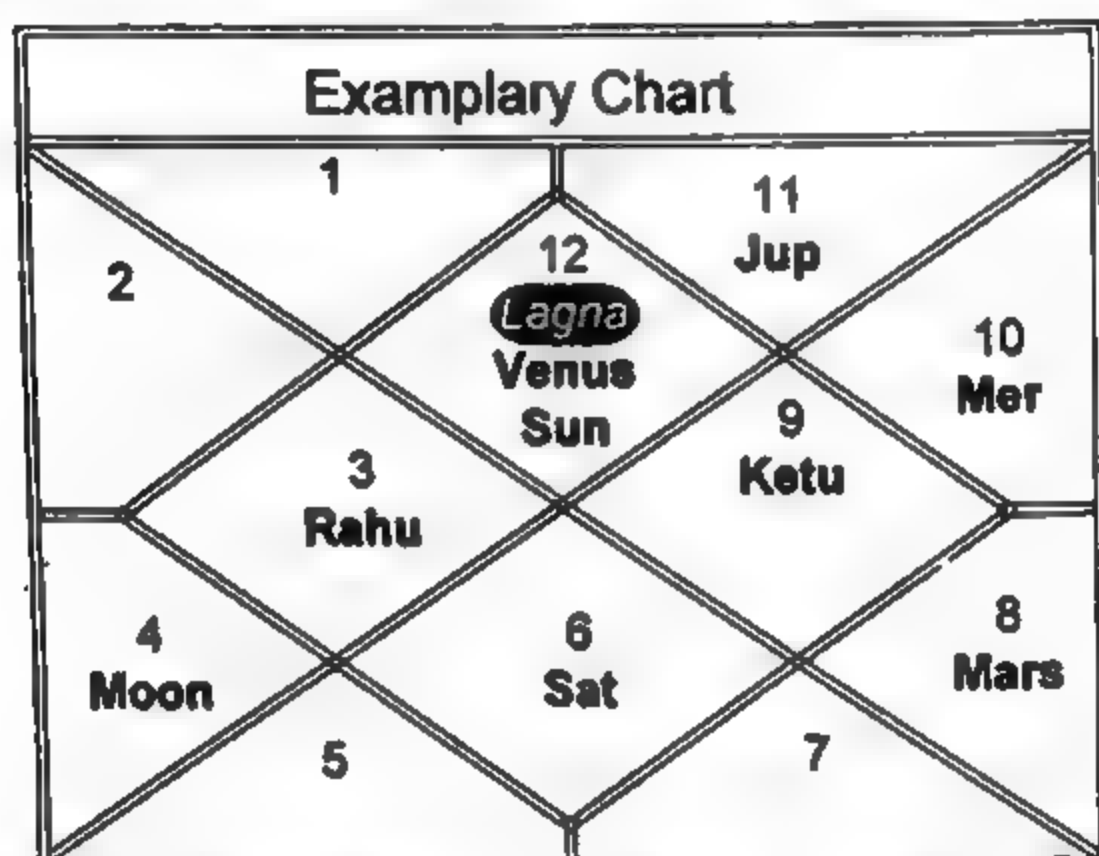
The Sattvik planets have predominance over other planets. The Sattvik nature is in excess (More than 70%) Generally an ordinary man may have Sattvik nature to the extent of 30%.

SIKH GURUS

JAIMINI ATMAKARKA

1. अथ स्वांशो ग्रहाणाम् ।।

From the sign occupied by the Atmakaraka in Navamsa determine the results given by the various planets.



In the first quarter the method to determine the atmakaraka and others has been explained. The sign occupied by the atmakaraka in the Navamsa diagram is the Karakamsa-lagna. The results given for this lagna can be applied to the Rasi chart as well. The atmakaraka in our example is Shukra and he occupies Meena. Then this sign becomes the karakamsa lagna. Meena here is the Janma lagna, Navamsa lagna, and Karakamsa lagna. The Arudha lagna in the natal chart is Vrischika.

The upapada or arudha of the twelfth house is kumbha. We are recapitulating all these because Jaimini will later on refer to all these.

2. पंच मूषिक मार्जराः ॥

If the atma-karaka in Mesha Navamsa the native can be subject to the fears or bites from rats, cats and the like.

3. Pancha gives 61. The remainder is one and it is to be counted from Mesha.

4. तत्र चतुष्पादः ॥

If the atmakaraka is in Vrishabha Navamsa he will have fear or happiness from the quadrupeds.

5. Tatra gives 26. The remainder is two from Mesha. Some commentaries speak of happiness and wealth from the cattle. If the atmakaraka is weak there will be trouble. This condition has to be kept in mind in the following Sutras also.

If he is in Mithuna, the native suffers from itches and other skin ailments; and he becomes stout or bulky.

6. दूरे जल कुष्ठादिः ॥

Mrityu gives 15, the remainder being three. All these refer to the placement of the atmakarka in navamsa chart only.

If is in Karaka, there is fear from water and from leprosy.

7. Dure gives four. The fear from water may refer to dropsy, drowning, jalodara, bad water, or eruption in blood vessels.

8. If he is in Simha Navamsa, fear or trouble arises from dogs and other canine animals.

Seshah gives five which is Simha (Leo). The troubles and the like mentioned the Sutras have to be interpreted judiciously. If the planet concerned is beneficial good results can be expected.

9. If the atmakaraka is in the Kanya navamsa, the native suffers from fire and other things attributed to Mithuna. "Mrityua" means like Mithuna. Jaya is Kanya.

10. When the atmakaraka is in Tula Navamsa, the native will be in trade and commerce.

The nature and disposition of the lord of the house and of the Karaka along with the planets associated with the Karaka will determine the nature and form of the trade.

11. When the Karaka is in Vrischika navamsa, the native has troubles from water and reptiles. He will not have milk from the mother. Atra is 20 giving us eight. The native will not be breast-fed by his mother. One may be fed by another woman's milk, or by the milk of animals, or by tinned milk Jaimini implies that the absence of breast-feeding from the mother is a great calamity.

12. When the atmakaraka is in the navamsa of Dhanush, the native is subject to accidents by falling from a conveyance or from high place. Sama is 57 and therefore it gives nine. Falling from a high place can refer to stair cases, planes, hills and the like. It may also be a fall from a high position in service or in society.

13. When the atmakaraka is in the navamsa of Makara the native has troubles from aquatic animals, birds, grahas, skin ailments, wounds or tumors.

Rihpha is 22 giving 10. Kheta is graha: and it can be planetary ailments, evil spirits, or accidents from lighting, hailstorm, or comets or meteors.

14. When the atmakaraka is in khumbha navamsam, the native will have work related to tanks, lakes, gardens, roads, temples, rest houses for pilgrims and the like.

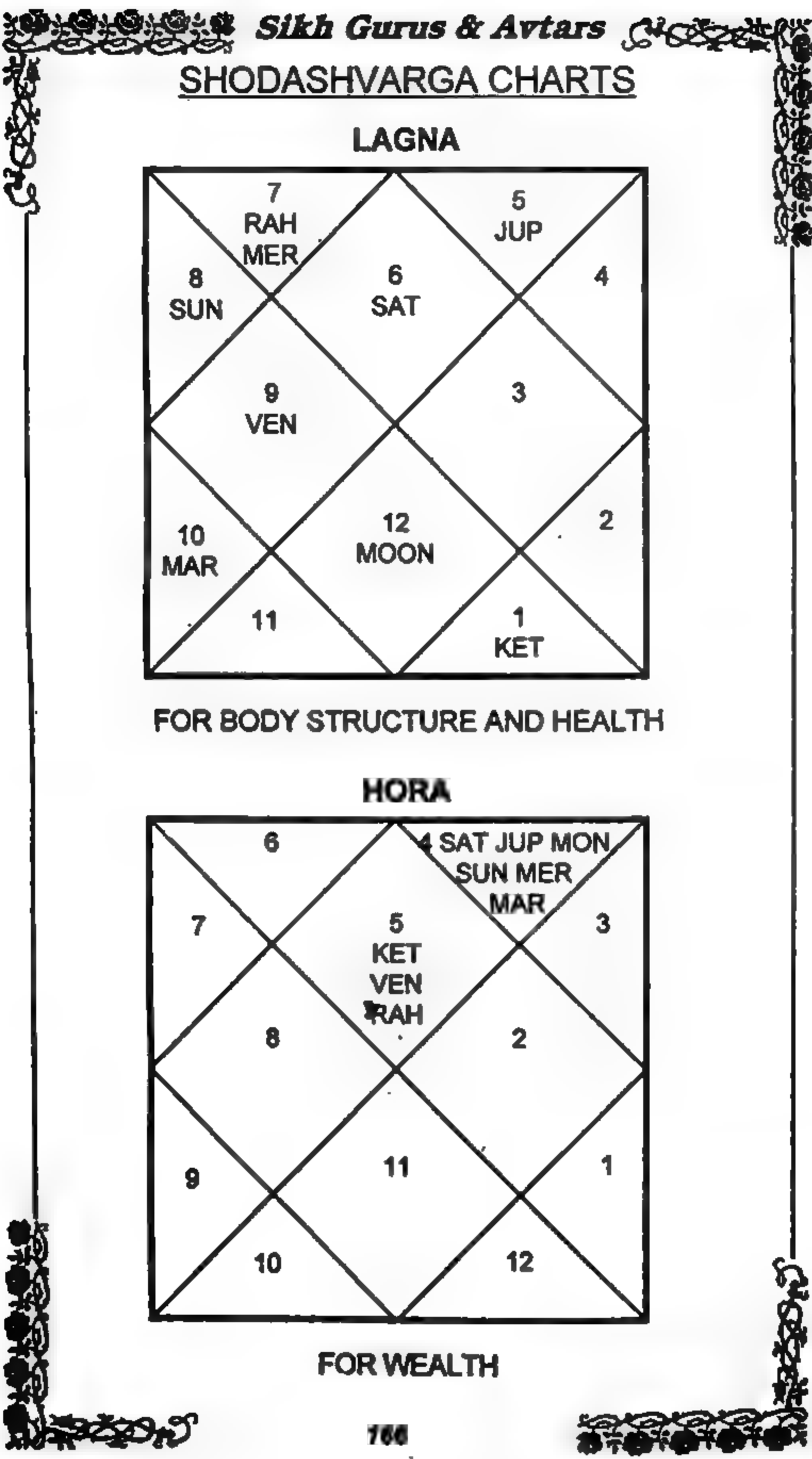
15. Dharma gives 59 and this is eleven. The native will take up charitable work. This contradicts the adverse remarks made about Kumbha by Satyakirti, Vishnugupta and others.

उच्चे धर्म नित्यता कैवल्यं च ॥

When the atmakaraka is in Meena navamsa, the native will do righteous things and will attain final liberation or emancipation (moksha).

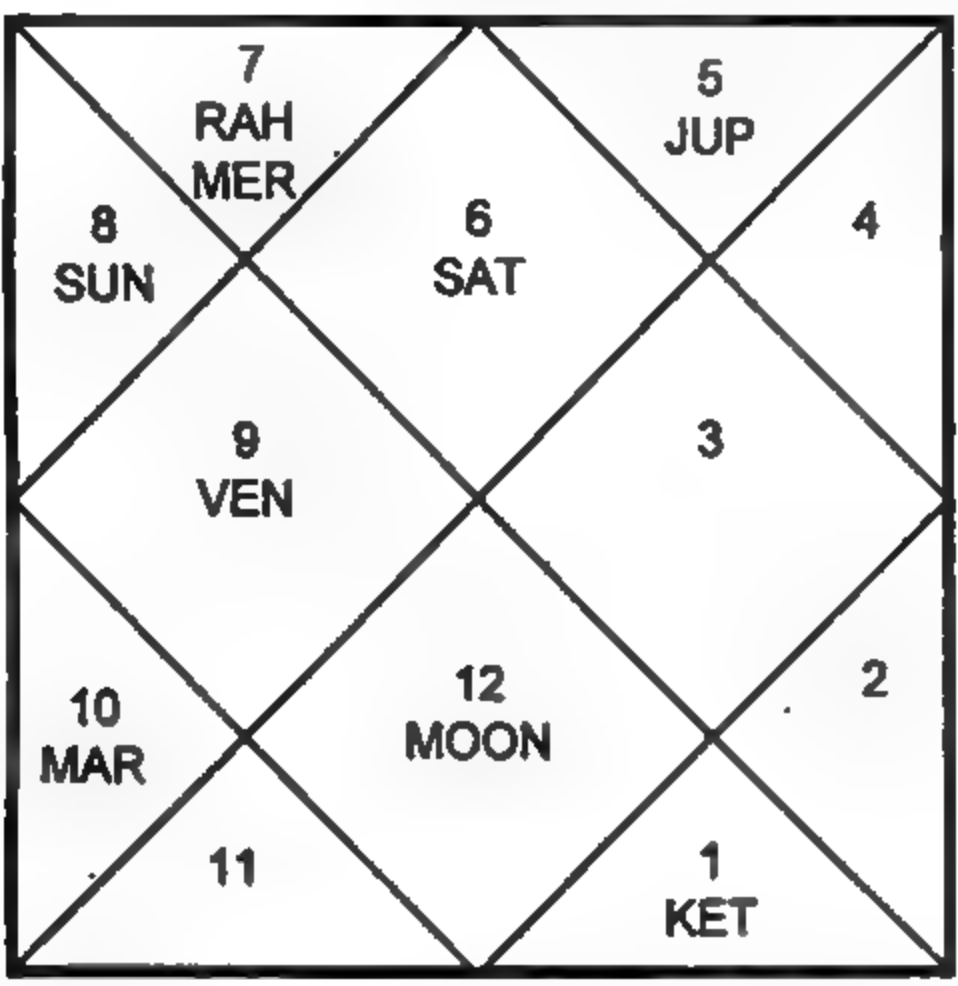
16. In the heroscope of SHRI SATGURU JAGJIT SINGH JI The AtmaKarka is in the 9th house, it shall bestow the happiness and wealth from cattles. It is not weak and placed in 9th house of Dharma, therefore it shall assure deep religious nature. Amatya Karka jupiter is aspecting AtmaKarka, Mercury, Sun and Jupiter are in angles from Atmakarka and it all assures Satvik way of life.

Indian Council of Astrological
Sciences (Regd.) Madras having
20 Branches in India is in service
of Vedic Astrology. Chandigarh has
its Branch in Bhartiya Vidya
Bhawan, Sec. 27B, Chandigarh.



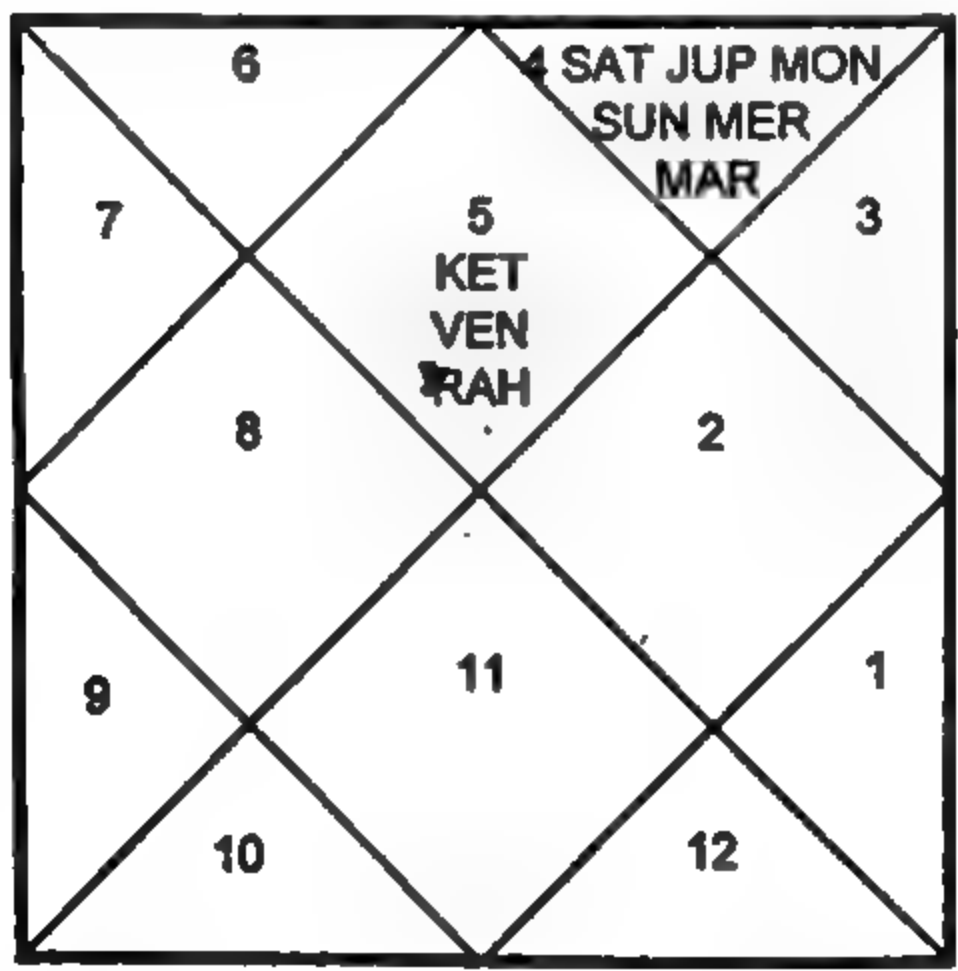
Sikh Gurus & Avtars
SHODASHVARGA CHARTS

LAGNA



FOR BODY STRUCTURE AND HEALTH

HORA

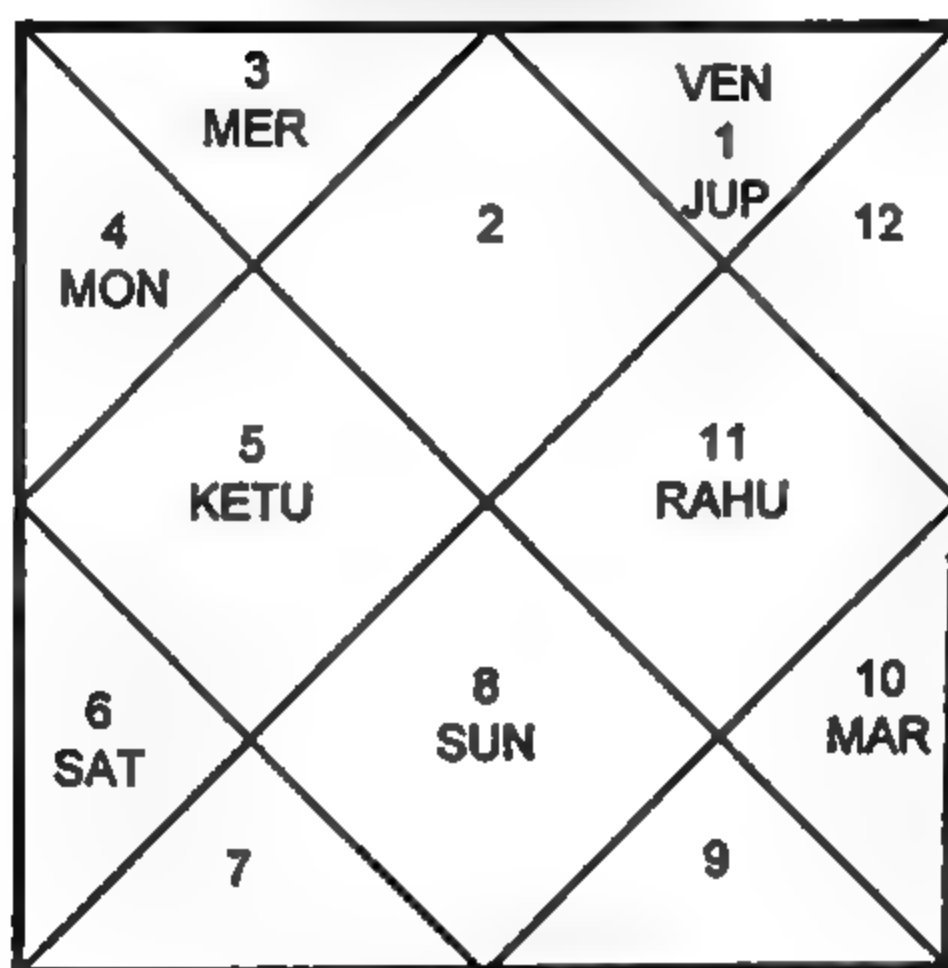


FOR WEALTH

Sikh Gurus & Avtars

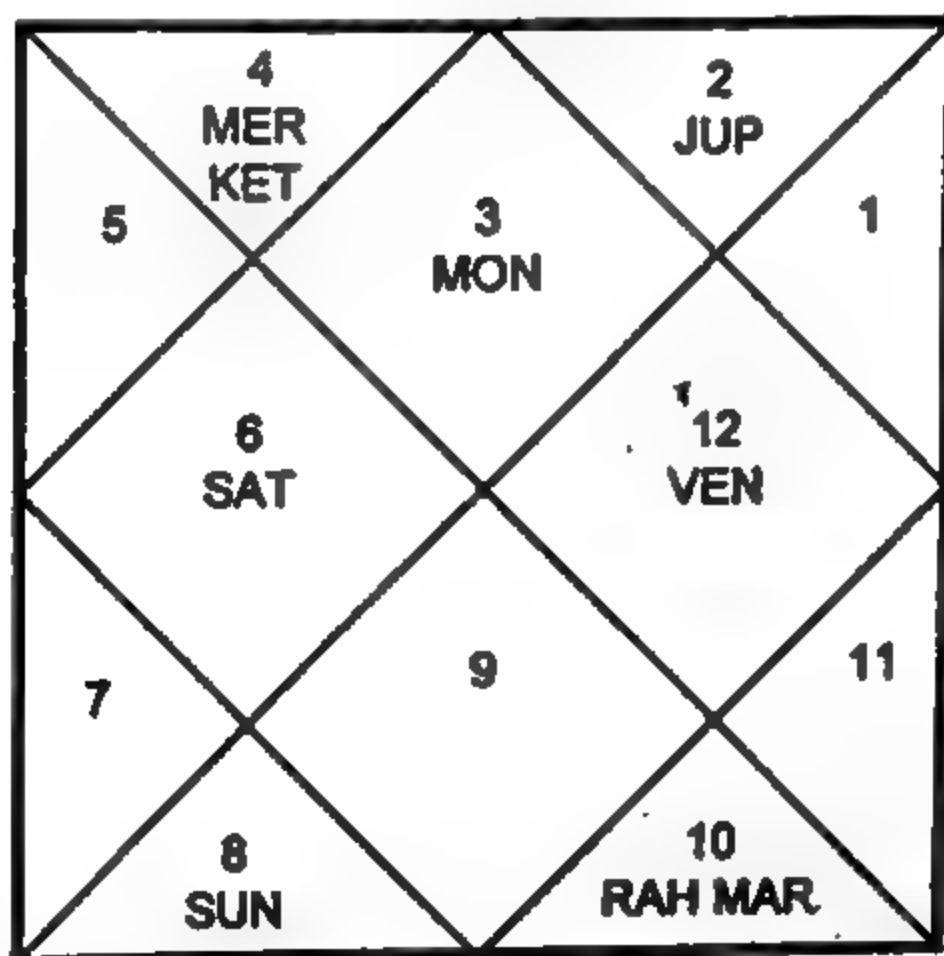
SHODASHVARGA CHARTS

DRESHKANA



FOR COBORNS

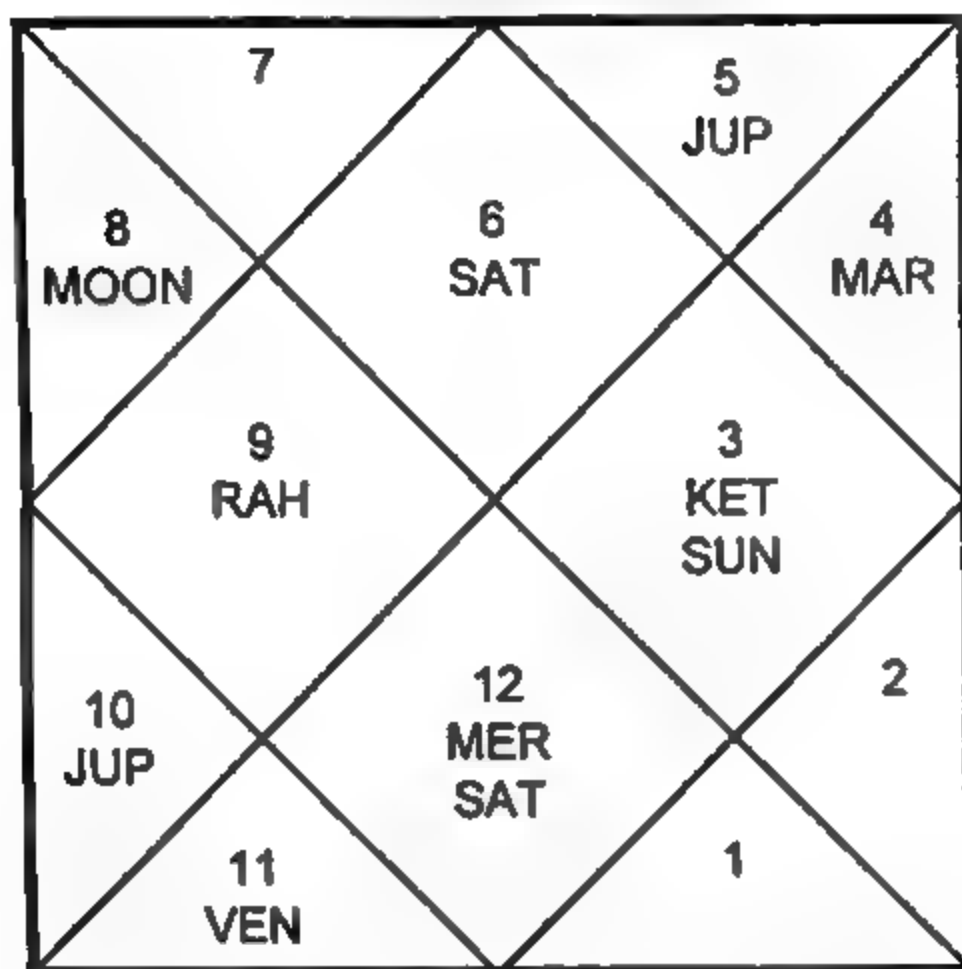
CHATURTHAMSA



FOR FORTUNES

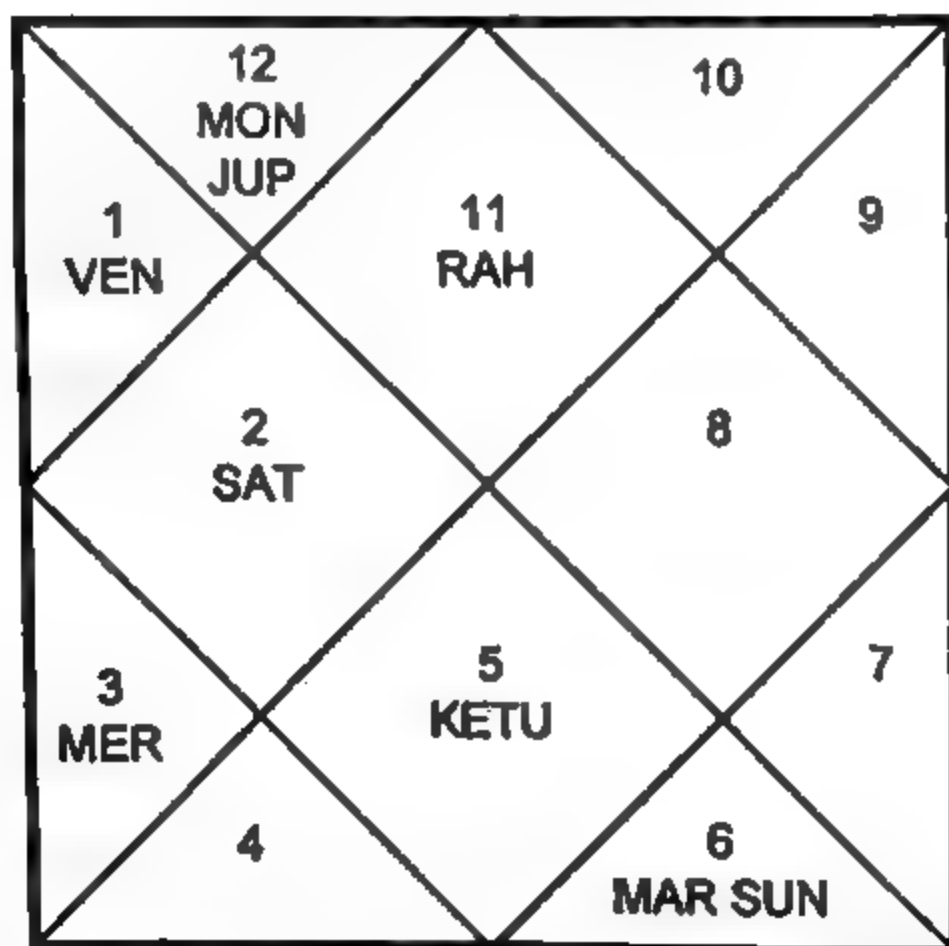
SHODASHVARGA CHARTS

SAPTAMAMSA



FOR CHILDREN AND GRAND CHILDREN

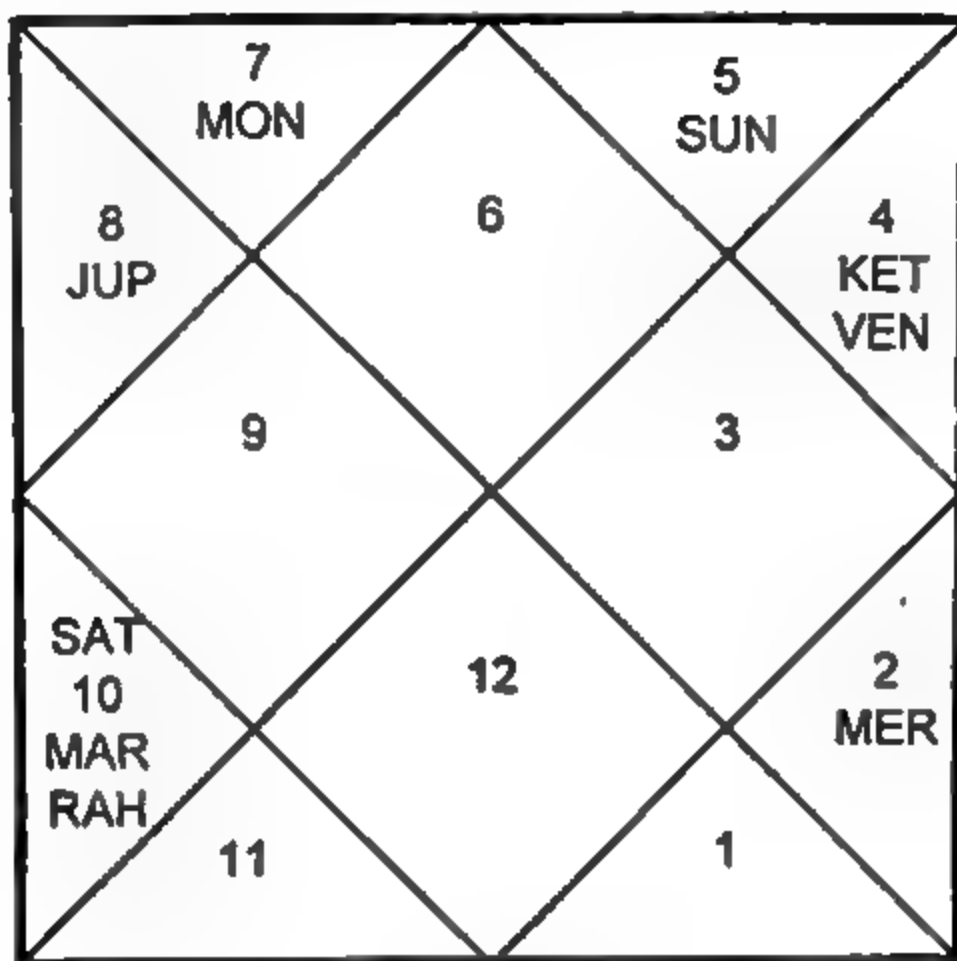
DASAMAMSA



FOR POWER AND POSITION

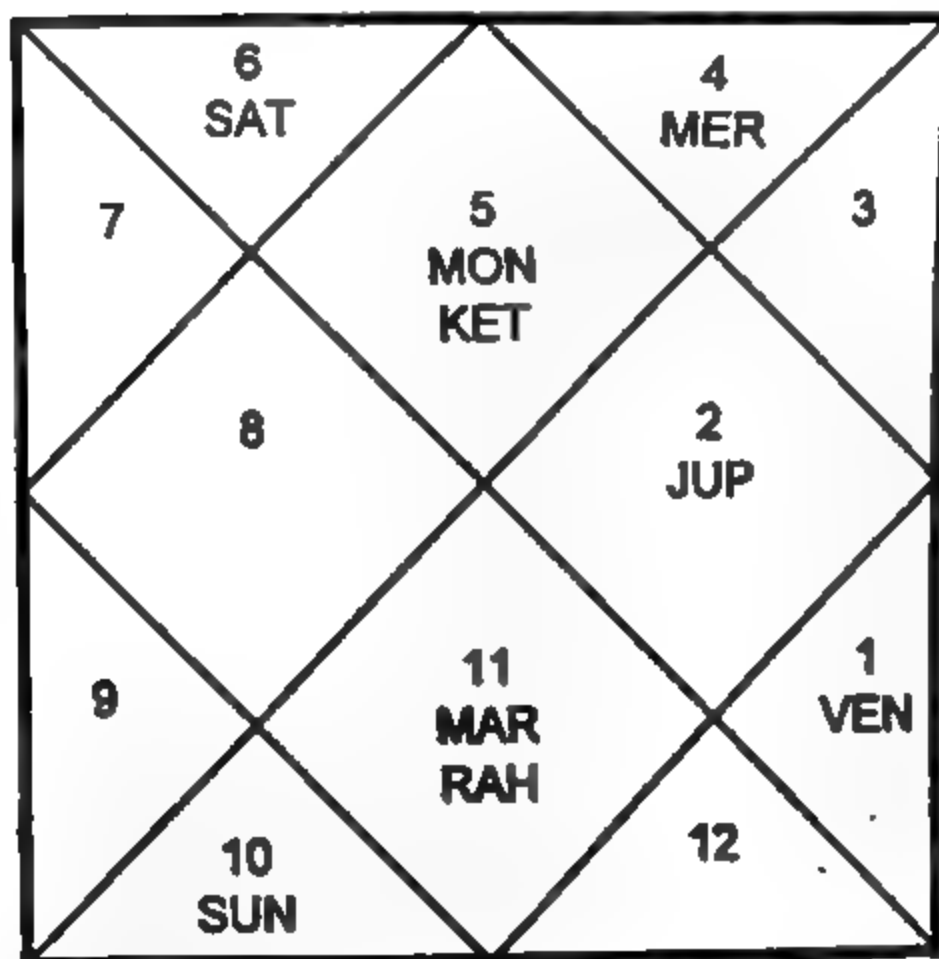
SHODASHVARGA CHARTS

NAVAMSA



FOR SPOUSE

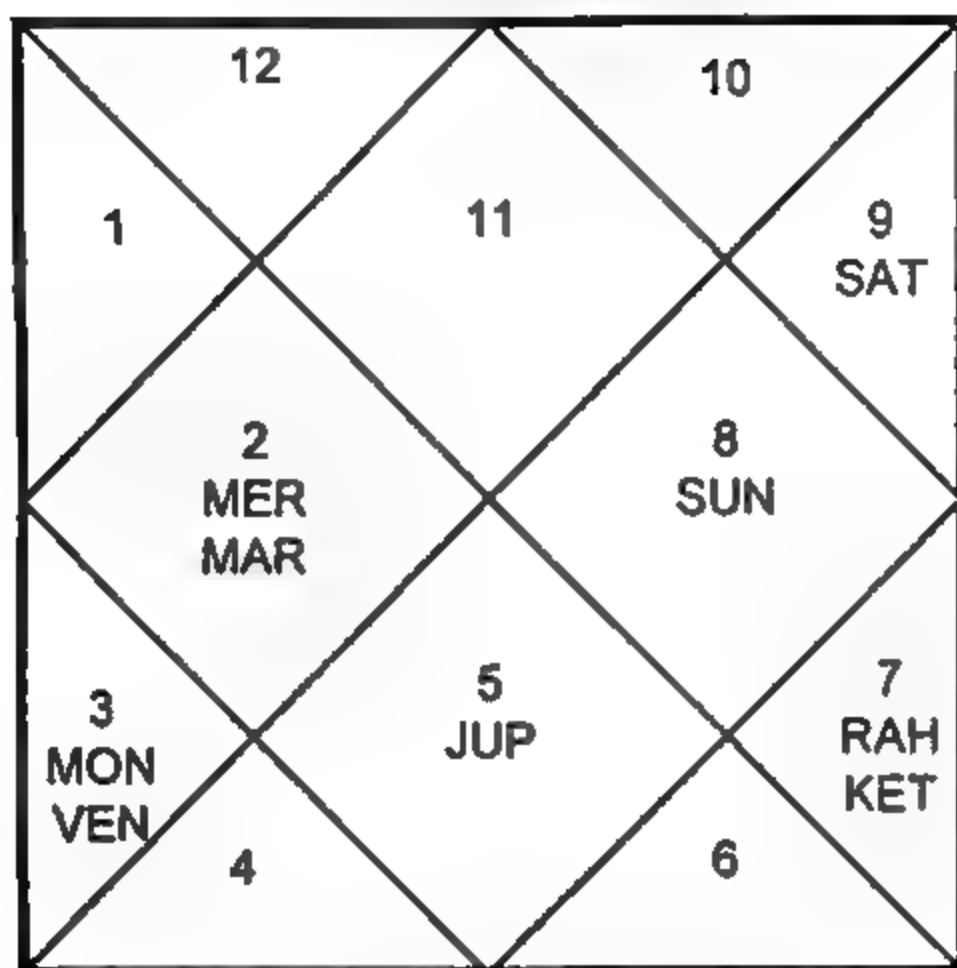
DWADASAMSA



FOR PARENTS

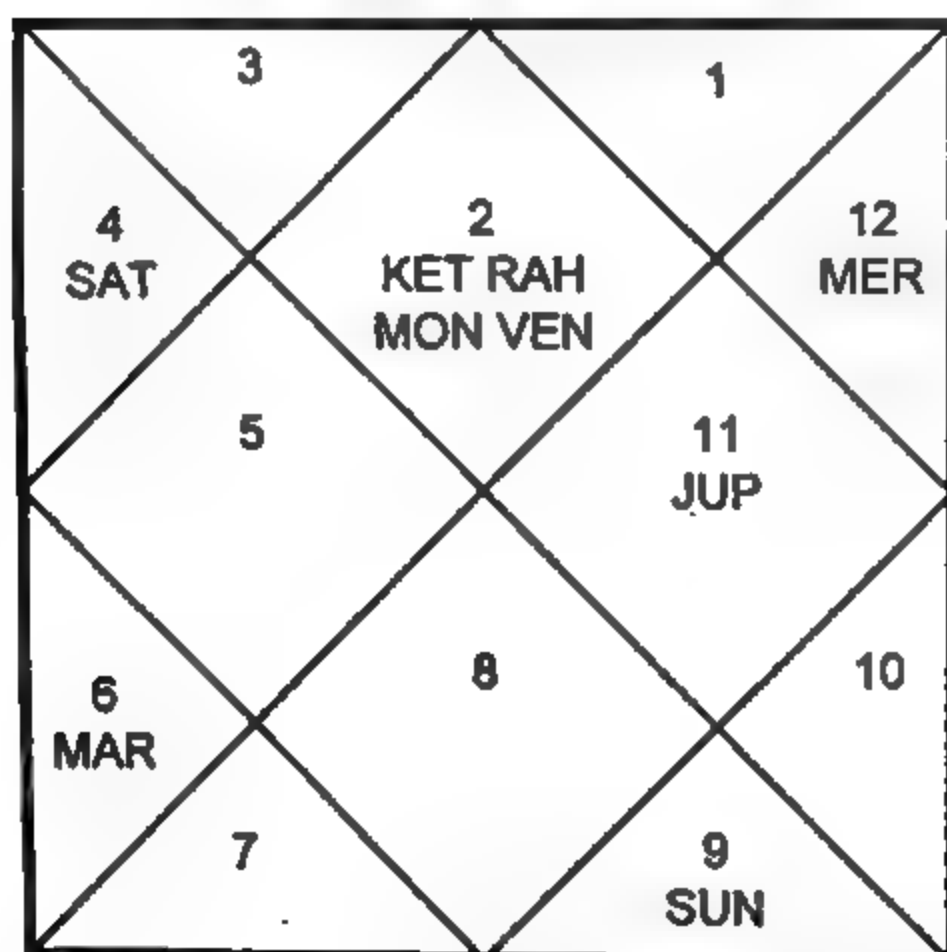
SHODASHVARGA CHARTS

SHODASAMSA



FOR CONVENYANCE

CHATURVIMSAMSA

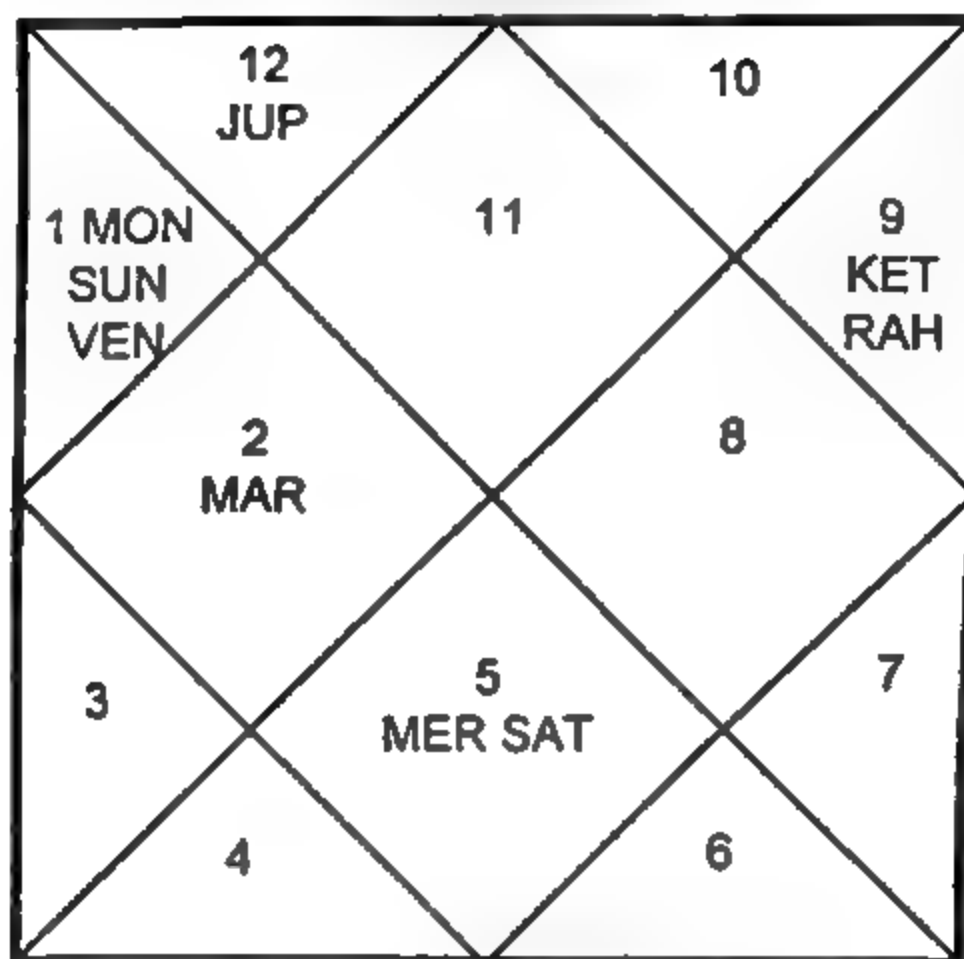


FOR EDUCATION

Sikh Gurus & Avtars

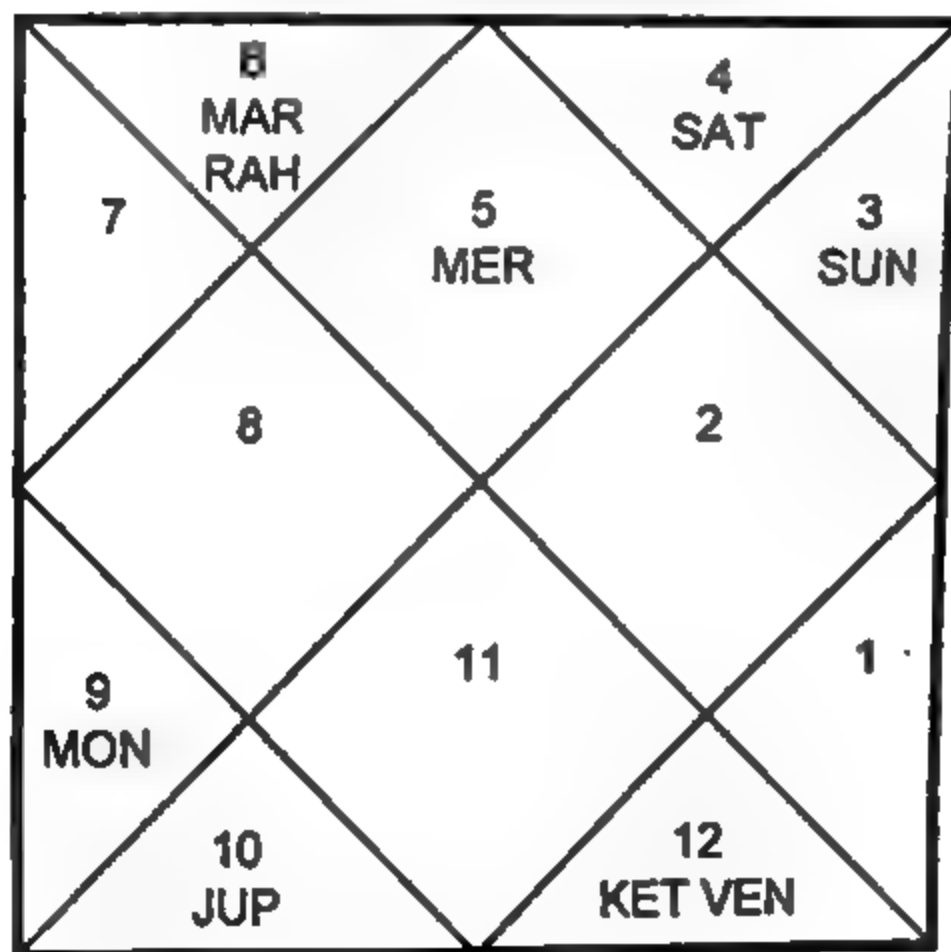
SHODASHVARGA CHARTS

VIMSAMSA



FOR WORSHIP

SAPTAVIMSAMSA



FOR STRENGTH AND WORSHIP

Astronomical Materials

SEX	MALE
DATE OF BIRTH	22/11/1920
TIME OF BIRTH	4:0:0 HOURS
TIME IN GHATI	52:32:39 GHATI
COUNTRY	INDIA
CITY	LUDHIANA
LATITUDE	30:56:0 NORTH
LONGITUDE	75:52:0 EAST
ZONE	82:30:0 HOURS
LOCAL TIME CORR.	0:26:32 HOURS
WAR/SUMMER T. CORR.	0:0:0 HOURS
LOCAL MEAN TIME	3:33:28 HOURS
EQUATION OF TIME	0:15:52 HOURS
SIDERAL TIME	7:35:55 HOURS
SUNRISE	6:58:56 HOURS
SUNSET	17:26:47 HOURS
DAY DURATION	10:27:51 HOURS
	26:9:36 GHATI
SUN POSITION (AYAN)	DAKSHINAYAN
SUN POSITION (GOLA)	DAKSHIN
SEASON	HEMANT
SUN DEGREE	6:34:51 SCORPIO
ASCENDENT DEGREE	27:55:21 VIRGO
BHAYAT	42:25:30 GHATI
BHABHOG	61:51:11 GHATI
BALANCE OF DASA	SAT 5 Y 10 M 12 D

AVAKHADA CHAKRA:-

ASCENDENT-LORD	:	VIRGO-MER
RASI-LORD	:	PISCES-JUP
NAKSHATRA-CHARAN	:	U BHADRAPAD-3
NAKSHATRA LORD	:	SATURN
YOGA	:	VAJRA
KARAN	:	VANIJ
GAN	:	MANUSHYA
YONI	:	GAU

Sikh Gurus & Avtars

NADI	MADHYA
VARAN	VIPRO
VASHYA	JALCHAR
VARGA	SIMHA
YUNJA	ANTYA
HANSAK (TATWA)	JAL
NAME ALPHABET	JHA
PAYA (RASI-NKSHTRA)	COPPER-GOLD
SUN SIGN (WESTERN)	SCORPIO
VIKRAMI SAMVAT	1977
SAKA	1842
MONTH	KARTIKA
PAKSH	SHUKLA
TITHI AT SUNRISE	10
TITHI ENDING TIME	16:7:7 HOURS
	22:50:26 GHATI
TITHI AT BIRTH	11
NAK. AT SUNRISE	11:1:48 HOURS
NAK. ENDING TIME	10:7:9 GHATI
NAKSHTRA AT BIRTH	U BHADRAPAD
YOGA AT SUNRISE	VAJRA
YOGA ENDING TIME	29:25:57 HOURS
	56:7:31 GHATI
YOGA AT BIRTH	VAJRA
KARAN AT SUNRISE	GARA
KARAN ENDING TIME	16:7:7 HOURS
	22:50:26 GAHTI
KARAN AT BIRTH	VANIJ

GJATAL (Malefics):-

MONTH	:	PHALGUNA
TITHI	:	5-10-15
DAY	:	FRIDAY
NAKSHATRA	:	ASLESA
YOGA	:	VAJRA
KARAN	:	CHATUSPADA
PRAHAR	:	4
VARGA	:	MRIG
LAGNA	:	LEO

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SUN	GEMINI
MOON	AQUARIUS
MARS	CANCER
MERCURY	AQUARIUS
JUPITER	LEO
VENUS	VIRGO
SATURN	TAURUS
RAHU	LIBRA

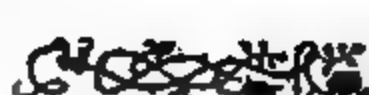
PLANETARY DEGREES AND THEIR POSITIONS

PLANET-RETRO	SIGN	DEGREE	MOTION
ASCENDENT	VIRGO	27:55:21	-
SUN	SCORPIO	6:34:51	1:0:39
MOON	PISCES	12:34:6	13:13:40
MARS	CAPRI- CORN	2:56:29	0:45:49
MERCURY (R)	LIBRA	24:33:48	0:38:3
JUPITER	LEO	23:22:58	0:7:24
VENUS	SAGITT- ARIUS	12:22:2	0:13:1
SATURN	VIRGO	0:26:5	0:4:19
RAHU (R)	LIBRA	12:22:2	0:3:10
KETU (R)	ARIES	12:22:2	0:3:10
URANUS	AQUARIUS	9:1:5	0:0:34
NEPTUNE (R)	CANCER	20:59:31	0:0:13
PLUTO (R)	GEMINI	16:1:43	0:0:55
MID HEAVEN	GEMINI	29:26:30	---

NAKSHATRA-PAD	NO	LRD	PLACEMENT	CMBST
CHITRA -2	14	-	-	-
ANURADHA -1	17	SAT	FR. SIGN	-
U BHADRAPAD -3	26	SAT	NEU SIGN	-
UTTARASADHA -2	21	SUN	EXALTED	-
VISAKHA -2	16	JUP	FR. SIGN	-
P PHALGUNI -4	11	VEN	FR. SIGN	-
MOOLA -4	19	KET	NEU SIGN	-
U PHALGUN -2	12	SUN	FR. SIGN	-
SVATI -2	15	RAH	FR. SIGN	-
ASVINI -4	1	KET	FR. SING	-



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SATABHISHA -1	24	RAH	-	-
ASLESA -2	9	MER	-	-
ARDRA -3	6	RAH	-	-
PUNARVASU -3	7	JUP	-	-

Chitrapaksha Ayanamsa: 22:45:18 Degrees

Note: Degrees given for Rahu and Ketu are for their Mean positions.

Abbr: (R) - RETROGRADE CMBST - COMBUST

D-CST- DEEP COMBUST MOLTHRKN - MOOLTHRIKONA

FR. - FRIENDLY NEW- NEUTRAL

DEBLTTED - DEBILITATED ENE - INIMICAL

LRD - LORD

KARAKA-AVASTHA-RASHMI

PLANET	-KARAKA-	-AVASTHA-		
	CHAR	STHIR	BALADI	DEEPTADI
SUN	PUTRA	PITRA	VRIDH	MUDIT
MOON	BHRATRA	MATRA	YUVA	SHANT
MARS	GHATI	BHRATRA	MRIT	DEEPTA
MERCURY	ATMA	GNATI	MRIT	MUDTI
JUPITER	AMATYA	DHAN	VRIDH	MUDIT
VENUS	MATRA	KALATRA	YUVA	SHAKT
SATURN	KALATRA	AYUSH	MRIT	MUDIT
RAHU	-	GYAN	YUVA	MUDIT
KETU	-	MOKSH	YUVA	MUDIT

KIRANS PLANET

SHYANADI	RASHMI	POWER
KAUTUKA	4.96	45%
GAMANA	3.23	33%
PRAKASANA	12.91	52%
BHOJANA	5.20	48%
BHOJANA	6.82	40%
SAYANA	1.67	24%
SAYANA	4.83	22%
SAYANA	-	5%
SAYANA	-	5%

TOTAL 39.65



Sikh Gurus & Avtars

TARA CHAKRA

JANMA	SAMPAT	VIPAT	KSHEM	PRATYRI
U BHADR	REVATI	ASVINI	BHARANI	KRIKKA
PUSHYA	ASLESA	MAGHA	P PHAL	U PHAL
ANURADA	JYESTHA	MOOLA	P SADA	U SRVNA

SADHAK	YADH	MITRA	ATIMITR
ROHINI	MRGSIRA	ARDRA	PUNRVSU
HASTA	CHITRA	SVATI	VISAKHA
SRVNA	DHANIST	SATBHIS	P BHADR

SHADBALA TABLES

	SUN	MON	MAR	MER	JUP	VEN	SAT
OCHCHA BAL	8.86	43.18	51.64	46.81	-43.87	25.12	43.47
SAPTAVARGAJA BAL	120.00	105.00	75.00	123.75	69.37	75.00	136.87
OJAYUGMARASYAMSABALA	15.00	15.00	0.00	15.00	15.00	15.00	0.00
KENDRA BAL	15.00	60.00	30.00	30.00	15.00	60.00	60.00
DREKANA BAL	15.00	0.00	15.00	0.00	0.00	0.00	0.00
1. TOTAL STHANABALA	173.76	223.18	171.64	215.56	143.24	175.12	240.35
2. TOTAL DIGBAL	17.62	35.62	1.16	51.11	48.46	54.31	9.16
NATHONNATHA BAL	19.10	40.90	40.90	60.00	19.10	19.10	40.90
PAKSHA BAL	18.10	83.80	18.10	41.90	41.90	41.90	18.10
THIRIBHAGA BAL	0.00	0.00	60.00	0.00	60.00	0.00	0.00
ABDA BAL	0.00	0.00	0.00	0.00	0.00	15.00	0.00
MASA BAL	0.00	0.00	0.00	0.00	0.00	0.00	30.00
VARA BAL	45.00	0.00	0.00	0.00	0.00	0.00	0.00
HORA BAL	60.00	0.00	0.00	0.00	0.00	0.00	0.00
AYANA BAL	8.38	27.20	2.96	52.00	37.10	0.12	26.40
YUDDHA BAL	0.00	0.00	0.00	0.00	0.00	0.00	0.00
3. TOTAL KALABALA	150.56	151.90	121.96	153.90	158.10	76.12	115.40
4. TOTAL CHESTA BAL	0.00	0.00	24.20	44.70	27.07	24.37	24.82
5. TOTAL RAISARSA BAL	60.00	51.43	17.14	25.70	34.28	42.85	8.57
6. TOTAL DRK BAL	-1.23	1.18	9.46	9.73	-2.41	4.39	1.84
TOTAL SHADBALA	400.82	463.32	345.81	500.71	408.77	377.17	400.15
SHADBALA IN RUPAS	6.68	7.72	5.76	8.34	6.81	6.28	6.66
MINIMUM REQUIREMENTS	5.00	6.00	5.00	7.00	6.50	5.50	5.00
RATIO	1.33	1.28	1.15	1.19	1.04	1.14	1.33
RELATIVE RANK	1	3	5	4	7	6	2
ISTHA PHALA			9.51	43.50	35.30		45.70
KASHTA PHALA			50.40	17.30	17.20		14.20

Sikh Gurus & Avtars

BHAVA BALA

		I	II	III	IV	V	VI
1.	BHAVADHIPATI BAL	500	377	345	408	400	400
2.	BHAVA DIGBALA	60	50	20	0	50	10
3.	BHAVADRISHTI BAL	12	25	27	64	46	65

VII	IIIX	IX		X	XI	XII
408	345	377	500	463	400	
3040	50		30	10	40	
3590	54		16	8.9	.59	

TOTAL BHAVA

BALA	572	452	392	472	496	475
BHAVABALA IN						
RUPAS	9.5	7.5	6.5	7.8	8.2	7.9
RELATIVE RANK	1	10	12	9	3	6
	473	475	481	546	481	440
	7.8	7.9	8	9.1	8	7.3
	8	7	5	2	4	11

SUN ROTATES

On its Axis

1. Any matter in the space running at a very high speed and rotating on its axis produces high magnetic/gravitational power attracting the matter near to it and compels the attracted matter to act in the same fashion, if the attracted matter is not hindered by some other forces.
2. All the planets, being powerfully attracted by SUN, have been revolving around the SUN because of the two fold control of SUN ---- running in space and rotating on its own axis.
3. Any matter in the space running but not rotating on its own axis produces less magnetic/gravitational power as Moon does.
4. A magnet-ball if forced to rotate on its own axis would also cause rotating its attracted iron-ball, if the iron-ball is made free from the magnetic/gravitational power of earth. Moon, being attracted to different magnetic powers fails to rotate on its own axis.
5. All the planets, being powerfully attracted to Sun's (two fold attraction) have been rotating at the same speed. Their taking different times to complete a round of the sun differ in proportion to their distance from SUN. The speed of rotating of SUN on its own axis can not be safely calculated because all the planets are powerfully attracted to it (SUN) from the different places of surface (rotating matter) of SUN. The disturbances in speed of planets generally calculated are the results of eclipses of SUN viewed from the different planets.

The personalities having divine powers cause attractions of human beings and force them to obey the law of Nature — a divine path leading to Mokasha. The religious Gurus are just like Sun emitting benevolent rays for the betterment of humanity. They appear as and when Nature feels deterioration in the moral values in the society so as to attract the deviated living beings and to set them on the right path.

As the planets revolve around the Sun, The religious gurus powerfully attracted to God and being guided by Him, guide the disciples who too being powerfully attracted to Religious Gurus, revolve around the Gurus. The nature of SUN is being repeated in every matter, animate or inanimate.....

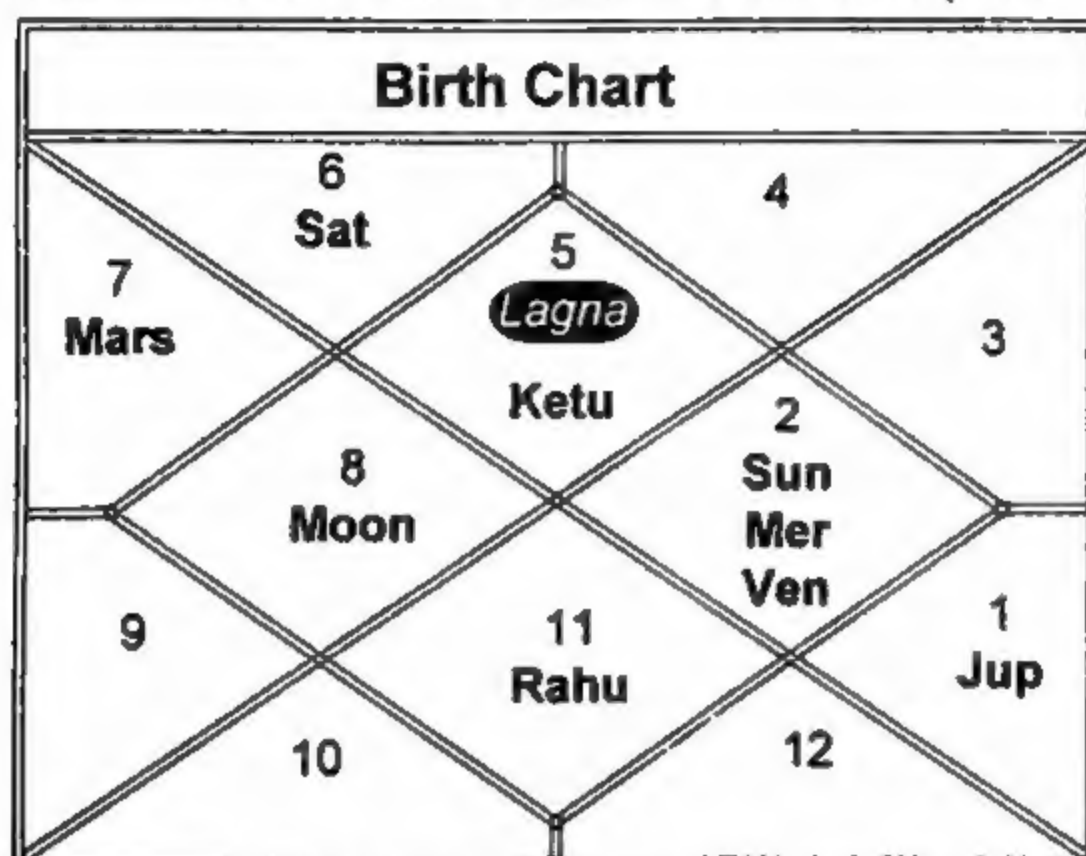
Slowing down of speed of sun on its axis with the passage of time may slowly loose the gravitational control of planets. Moon is slowly going away from earth indicating the decreasing tendencies of gravitational force of earth qua Moon which may be due to slowing down of speed of rotation of Sun on its own axis.

The deminishing quality in religious activities give rise to and make way for incarnation.

Indian Council of Astrological Sciences (Regd.) Madras having 20 Branches in India is in service of Vedic Astrology. Chandigarh has its Branch in Bhartiya Vidya Bhawan, Sec. 27B, Chandigarh.

HOROSCOPE OF AUTHOR CHART NO. 51

7-6-1952 12.25 P.M. VILL. KANWALA (AMBALA)



1. The author does not deserve to be listed among great religious Gurus and does not claim any recognition whatsoever. What is to be highlighted is that 5th Lord Bhukti in 10th Lord's M.D. that has brought the change necessitating the cause to establish 'religious' institution to propagate Vedanga (Divine Science-Astrology) and write about the Avtaras. Thanks to the placement of Jupiter in 9th aspecting Lagna and 5th house. Saturn aspecting Moon who gets Neechabhanga because of aspect of Venus. Atma karka Sun (highest degrees) with Amatyakarka Venus and Bhratrakarka, Mercury conjuncting in 10th (D/1) and is also 11th from Karkamsa.

From Jaimini Padditi, Jupiter & Moon aspecting Lagna, Jupiter has benefic argala without cancellation. The author requests that astrological combinations pointed out in discussing the charts of Holy Sikh Gurus and Avtars and the present book '**SIKH GURUS AND AVTARS**' may be read as part of and in continuation of Author's previously published book in Panjabi (Gurmukhi) titled as '**DHARMIK GURUS AND AVTARS**' released by S. C.S. Atwal, Speaker, Vidyan Sabha, Punjab on 1.2. 98.

February 1, 1998
Basant Panchami

Narsingh Dass Achint
Author

Sikh Gurus & Avtars

Shri Satguru Partap Singh Ji Acadmy



**The Author is dedicated to the cause of propagating
Vedic Astrology.**

**The Author expresses his sincere gratitude towards
DARBAR BHAINI SAHIB**

**without whose financial cooperation this
book would have not been completed.**



N. D. ACHINT